

—The Fall River, Mass., *Star*, says that the Watappa mill will go into operation on Monday, 8th inst., or as soon thereafter as it is possible to get the machinery ready. It will start on full time. This mill runs on printing cloths, employing 175 hands. It has over 400 looms.

—At the poor house in Taunton, Mass., a few days since, a mother gave birth to a child weighing eight pounds, the mother being eleven years old, and the father but fourteen. The mother herself was born in the poor-house, May 24, 1847. They are both likely to do well.

—The Boston *Transcript* of the 5th inst. says: "Mr. William H. Prescott, the historian, experienced last night, an attack of illness, of so serious a character as to excite the painful apprehensions of his family and friends. He was, however, considerably better this morning, as his most alarming symptoms had yielded to medical treatment."

—A bill is now before the Pennsylvania Legislature requiring coal dealers to weigh each cart load of coal at the place of delivery.

—We learn from authority which we deem reliable, that the suspended banks of this city are contemplating a resumption of specie payments on the 1st of March. We sincerely hope this announcement may not prove a mistake. It is the belief of many of our best monetary men that the condition of the several banks has been such as to justify resumption long since. The fact of their delay has made them liable to the suspicion that their profits, more than their fears, have induced them to procrastinate this much desired measure.—*St. Louis Democrat*, Feb. 4.

—The banks of Wilmington, Del., resumed payment of specie on their notes on Thursday last.

—Gen. H. Stephens, commandant of the 4th brigade of Illinois militia, comprising the counties of Hancock and McDonough, and who took an active part in the Mormon war in that State a few years ago, has tendered himself and force to the President to fight the Mormons in Utah, and holds himself ready to arm and equip for the service at the earliest notification from headquarters.

—The number of hogs received at Cincinnati this season is 423,483, against 344,512 for the same time last year. The indications now are that the business this season will exceed 450,000. The weather is very favorable, and it is quite probable hogs will be cut for three weeks to come. Prices are firm at \$5 50 a \$5 62½ per 100 lbs.

—The first batch of African emigrants under the new contract made by the French government arrived at Martinique recently. Symptoms of discontent had been manifested among the Africans on the island, and an attempt at flight to St. Lucia had been discovered on one of the estates.

—For several years a number of runaway slaves have lived secluded in the Big Swamp, in Robeson county, N. C. A few days ago their camp was attacked by a number of armed whites, and quite a battle ensued, resulting in the death of two of the slaves and the flight of the rest. At their camp were found a large house, well shingled over; a smoke house, a dairy, fattening hogs, and all other thing in the housekeeping line.

—Madame Lola Montes in company with a friend paid a visit to the Tombs, a few days since. She chatted familiarly and affectionately with the prisoners. Canceled the murderer among the rest—and not only bestowed kind words, but left more solid tokens of her sympathy in the hands of several of the most needy sufferers. As this lady has avowed her faith in Spiritual philosophy, why do not the papers chronicle this event under the head of—"More of the horrid effects of Spiritualism."

—The Massachusetts House of Representatives has, by a large majority, passed a law by which persons of atheistical belief are to be permitted to testify in courts of justice. This act shows conclusively that the old puritanical State is progressing rapidly into liberal and tolerant Christianity—to say the least.

—Mohammed Pacha is soon expected in New York, and the very benevolent members of our Common Council and Board of Aldermen are discussing the propriety of giving him a public reception—at the people's expense. It is thought that about \$10,000 would allow them to do the thing up about right. Better spend that amount in bread for the poor.

Domestic and Foreign Items.

KANSAS AFFAIRS IN CONGRESS.—In the House of Representatives, Mr. Harris' resolution to refer the Lecompton Constitution, and that part of the President's Message which relates to it, to a select committee of fifteen, with instructions to inquire into and report upon the facts relative to its origin, and whether it may be considered as expressive of the will of the majority of the people of Kansas, has been passed by 114 votes over 111. A committee has been appointed by the Speaker, consisting of eight Lecomptonites and seven who are opposed to the constitution in question. Much dissatisfaction is expressed with this act of the Speaker, in appointing a committee, the majority of which is in favor of the measure whose propriety is questioned, and in which act it is said he has violated all parliamentary customs. The indications are that the Lecompton measure will be forced through.

Our city government have been threatening to drive the steamboat landings a long distance up town, which would evidently be a great inconvenience, not only to them, but to the traveling public. The sagacious aldermen of Jersey city, having an eye on these designs and premeditations of our City Fathers, have taken preliminary measures to secure the landing of the boats on their side of the river, which would evidently be no inconsiderable advantage to their city. How the matter will be decided remains to be seen.

RELIGIOUS REVIVAL.—There is an unusual religious interest manifested in the churches of both New York and Brooklyn. To Dr. Wood's (Broome-street Presbyterian) Church, 52 persons were admitted on profession last Sabbath; to Rev. Mr. Hastings (Carmines-street) Church 30; to Rev. Dr. Adam's (Madison-square) 18; and lately to Rev. Dr. Parker's (Fourth-avenue) 9. More than 50 were confirmed in Rev. Dr. Hawk's last Sunday.

MARRIAGE OF EX-PRESIDENT FILLMORE.—Hon. Millard Fillmore, Ex-President of the United States, was married in Albany, on Wednesday, Feb. 10th, by Rev. Dr. Hague, to Mrs. Caroline Mackintosh, of that city.

A serio difficulty has occurred between the students and the freshmen in New Haven, in which one of the latter, named William Miles, was fatally shot by a student. He died on Thursday morning of last week. Legal investigation is going on, but the testimony is suppressed for the present. The whole affair creates much feeling, yet no general outbreak is apprehended.

SUICIDE.—Louis Duval, residing at the corner of Third and South Third-streets, Brooklyn, committed suicide, on Thursday last, by taking morphine. The cause alleged was depression of spirits, caused by lack of work.

LATER FROM MEXICO.—By Telegraph from New Orleans, we have received further intelligence from Mexico. The whole country is represented to be in complete anarchy. Gen. Zuloaga is Provisional President; but there is not much probability that he will remain so long, as the agents of Santa Anna are hard at work for the restoration of their chief. The new President has restored the military and ecclesiastical jurisdiction abolished by Comonfort, and for the moment, the liberal party in Mexico is entirely crushed. The movements of Santa Anna will now be watched with great interest.

MAYOR TIEMANN, of this city, has received a letter from Mayor Mayo, of Richmond, announcing that he has detained in custody Mason Thomas, the man charged with kidnapping the free colored man, George Anderson, from this city, and selling him in Richmond as a slave. He promises to give Thomas to the two policemen sent by Mayor Tiemann to bring him to New York for trial, and extends a cordial invitation to Mayor Tiemann to visit Richmond on the 23d inst., and unite with the Richmond folks in commemorating Washington's birthday.

PALMER, the sculptor, now residing at Aurora, is hard at work on the "White Captive," a female figure, intended as a companion to the "Indian Girl."

MR. ORR, who has a farm near Florence, Nebraska, being annoyed by the depredations of wolves, recently set some poisoned meat one night, and on the following morning found two prairie wolves and two mountain wolves, dead by the bait. They were quite fat.

A law suit is in progress in Chicago, involving the title to eighty acres of land in that city, worth over half a million of dollars.

From France we receive a few farther particulars of the late attempted assassination of Napoleon. The trial of the conspirators has been postponed until the end of February, for the purpose of obtaining evidence. It is said that great efforts have been made by the Government to fasten upon Victor Hugo a complicity in the crime, but without success. The Emperor is generally believed to be opposed to the advice of those who advocate any farther restriction upon the liberties of the press.

The following appears in the London *Advertiser*, dated Rome, Jan. 23: "The police have been exceedingly sharp since the news of the attempt of the 14th in Paris. They have, or pretend to have, seized a number of letters, indicating that a political movement was projecting, to take place on the 15th January, and that the conspirators only awaited the signal of insurrection. A number of persons have been arrested at Ascoli. They confess to having committed fifty political assassinations since the year 1850."

A TELEGRAM from St. Louis under date of January 11, says: The Kansas correspondent of the *Leader* says that Governor Denver will probably veto all the acts of special legislation of the Territorial Legislature. It is set by the friends of the bill providing for another Constitutional Convention that they have sufficient friends to carry it over the Governor's veto. The propriety of repealing all the statutes of the first Legislature is giving rise to much discussion. The argument of the ultraists in its favor is that its repeal would place the Territory in its former lawless condition. Some members acknowledge their being pledged to their constituents to bring about the repeal at any cost. The rumor was discredited at Lawrence that intelligence had been received from Washington, that Denver had been recalled, and John R. Porter appointed in his stead.

A WASHINGTON correspondent of the New York *Tribune*, states that General Calhoun admitted to Judge Douglas that he was convinced that in the Kansas election there had been fraud at the Delaware crossings, 540 votes being put down where only 40 were cast—and that he had made the correction in the record with the approval of the President. He authorized Judge Douglas, Mr. Harris, of Illinois, and Gen. Quitman to publish this fact. It is now thought that election returns will be admitted which give Free-State men a majority in the Legislature.

CATHOLICS IN INDIA.—The Roman Catholic missions in India have written to Archbishop Hughes of this city, representing that they have experienced great loss from the pending English war with the rebellious Sepoys, and appeal for assistance to their brethren in Europe and America.

The Toronto *Leader* announces that application will be made to the Provincial Parliament at its next session for a charter to incorporate a Railway Company, under the name of the Niagara Falls and Detroit Railway Company, to construct and work a line of railway from the town of Clifton, near the present suspension-bridge on the Niagara river, in the township of Stamford, to the Detroit river, Amherstburg, or to the town of Windsor.

The management of the Buffalo and New York City Railroad having declined to pay taxes, Collector Cole, of Warsaw, made a levy on whatever property he found around that station. The proceedings were taken under the direction of the Comptroller, and like levies were made in the other towns through which the railroad passes. The whole tax in Wyoming county amounts to about \$1,000.

THE BURDELL CASE AGAIN.—It is stated a suit is being instituted against the Rev. Dr. Marvin, by the Corporation authorities, for the penalty incurred for not complying with the ordinance which requires the registry of marriages. It is alleged that Mr. Marvin did not send in the registry of the marriage sworn to have been solemnized by him between the late Dr. Harvey Burdell and Mrs. Cunningham.

WM. McKAY, a tavern-keeper at Bradford, near Toronto, O. W., shot a constable named Taylor, who was attempting to arrest him on Thursday night last, for forgery. McKay escaped.

A BILL has been reported in the Senate of Pennsylvania, providing that no person shall be held incompetent to give testimony as a witness on account of his religious belief, but evidence thereof may be given, as heretofore, to affect his credibility.

The Paris correspondent of the *Courier and Enquirer* tells a laughable story about the attempt to murder Napoleon. An ardent Bonapartist, named Lippman, was drinking in a cafe opposite, when the explosion took place, and darting hastily across the street, he was first to congratulate their majesties on their escape. In the hurry and excitement of the moment, he was suffered to shake hands with the emperor, and to take Eugenie in his arms and kiss her repeatedly, before the indecorum of the thing was thought of by those who had escaped so awful a tragedy.

Gov. Wise, of Virginia, writes a long letter in response to an invitation to attend an anti-Lecompton meeting in Philadelphia, in which he protests against the mode in which the Lecompton Constitution was pretended to be submitted to the people, as anti-republican, oppressive and unjust.

DEATH IN A DENTIST'S CHAIR.—Mr. J. McChesney's death in a dentist's chair, at Toronto, C. W., on Monday week, while under the influence of chloroform, has been stated in a telegraphic dispatch. He desired the extraction of six teeth, but would have no operation performed by the dentist (Dr. M. D. French) unless placed under the influence of chloroform. He was told its dangers, but strenuously insisted on his point, assuming all responsibility. Accordingly it was administered in the usual way, by a sponge to the nostrils of the patient. The teeth were removed, but soon after his eyes became fixed, and his heart ceased its pulsations, and all efforts to restore him proved unavailing. A coroner's jury acquitted the dentist of blame.

The oldest married couple alive are supposed to be a Mr. Snyder and his wife, who reside at Burnside, Pa. He is 111, and she is 107 years old, and they have been married about 93 years.

A NARROW escape from serious accident on the Niagara River happened a few days ago. The Buffalo *Express* says: "The locomotive at Fort Erie had backed the train, consisting of two passenger coaches, into the steam ferry-boat *International*, and had started forward to reach the main track, when it was brought up standing by the giving way of one of the chains of the bridge by which the train is raised to a level with the boat's deck. The locomotive fell fourteen or fifteen feet, and together with the tender, was much damaged; but we are happy to learn that no lives were lost, and only one person injured. The passenger cars were undisturbed."

A FEW days since, two workmen had occasion to enter a newly finished oven in Pittsburgh, Pa., under which a fire had just been lighted. The door closed with a spring on the outside, and they were unable to open it, while the heat was becoming insupportable. In this dilemma they contrived to break a hole in the brick floor, and escape into a lower room.

LATER FROM EUROPE.

The steamship *City of Baltimore*, which sailed from Liverpool on the 27th ult., arrived at this port on the morning of the 11th inst. The marriage of the Princess Royal with Prince Frederick William, of Prussia, was celebrated on the 25th of January, with all the pomp and splendor of modern state ceremonial. It took place in the chapel of St. James' Palace. The day was generally kept as a holiday throughout the kingdom, and the great event was, of course, the principal topic of the British press up to the date of the steamer's departure.

The London *Observer* gives the following result of the operations of the *Leviathan*: "She now is within a few feet of the extremity of the ways, and at the ensuing springs she will have amply sufficient water under her to be fairly floated. Indeed, on Wednesday, when there was a very good neap tide, she showed very lively symptoms of freeing herself from bondage, as if anxious to bound into her future element, and was seen to lift at her stem and stern. As a matter of precaution to check her buoyancy, 1,500 tons of water were put into her compartments to keep her down."

SEVERAL sharp shocks of earthquake were experienced in the western part of the Carpathians, on the 15th and 16th of January. No harm was sustained beyond considerable damage to buildings.

A reduction of the rate of discount at the Bank of England, on the 28th, to 4 per cent., was regarded as certain.

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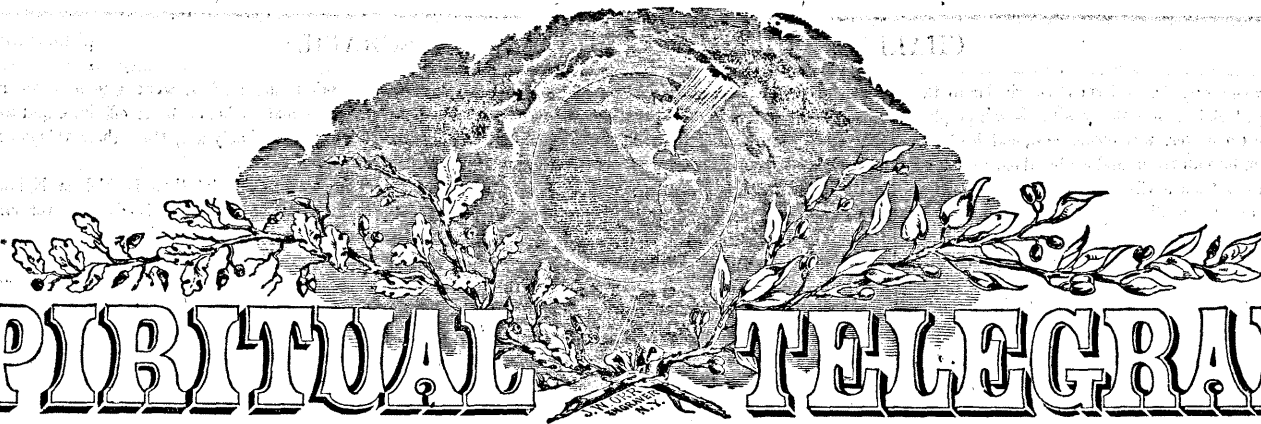
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WHOLE NO. 303*

The Principles of Nature.

THE MEDIUMSHIP OF JESUS.

We propose submitting a few thoughts respecting the mediumship of the Man of Nazareth. That he was a remarkable man none will deny, and that he was far in advance of his age in wisdom and power, is equally evident. But as to his nature, and his mission on earth, there are a variety of opinions; some deeming him but an *ordinary* medium for Spirit-manifestations, though more perfectly developed and fitted for his office than any other in his day and previous to it, and than most others even in this more progressed age; others viewing him as not man, but very God, manifested in human form, and possessing in his person all the fullness of the Godhead. These worship him as the only and sufficient Lord, the Eternal Father, the Divine Man; while those regard him as a great reformer and worthy of regard only as a great and good man.

With neither of these extremes can we fully agree, as neither of them appear, to us, to meet the facts contained in his history as we have it in the Gospels, and in cotemporaneous profane history. These facts we shall merely touch upon in passing, not entering into any lengthened examination of them in this article, merely noticing a few, more as a hint for others than as an attempt to establish our own opinion.

In the first place, that he was *man*, perfect and entire, possessing all the characteristics of man as known on earth, not only as to form, but as to Spirit also. We submit the following considerations and facts:

It is impossible for the mind of man to conceive the idea that the Infinite Spirit could become incarnate—could reside in all its fullness in a human form. Our conceptions of God are, that he is an infinite pervading Spirit, without limitation in any direction, necessarily infinite in every attribute, existing independent of nature, above and superior to nature, but manifested to man only through nature. Nature we conceive to be the utterance, the proceeding forth in use of the Divine will and power, operating on and through the material element, which material element, in its ultimate form, we call nature. Nature is the ultimated thought of the Supreme. Nature is the effect of the great moving Spirit; cause; but nature is not that cause. So man is a proceeding forth of the Divine Spirit, Power, and Life, ultimated in the form; but in no sense can he be said to be God. As all the universe is of God yet is not God, so all men, as to the inmost germ-Spirit, are emanations from God, but they are not, therefore, gods. All of life and motion in the infinite varieties of its existence, is of the Divine influx into the material form. But the all of the Divine can not exist in any one form. As well might the ocean be contained in a vial, as the Infinite Spirit become embodied in the form of man.

Now it is self-evident that the infinite can not become finite, neither the finite, infinite; neither can there be an approximation thereto in either case. Neither can infinity possess or exhibit the attributes, characteristics, or powers of the finite. The suffering of pain, weariness, hunger, thirst, and the dissolution of

the body, pertain *alone* to the finite. Jesus hungered and thirsted, was weary with his journeyings, wept, suffered pain and temptations, died—all of which pertain *alone* to the finite. Now, as all consciousness of pain or pleasure has its seat in the Spirit and not in the form, Jesus feeling these, we conclude, was a finite Spirit-man. Also witness his intense mental agony in the garden, and his exclamation on the cross: "My God, my God, why hast thou forsaken me!"

Again: Jesus ever claims to be the Son of Man. We stop not now to examine his conception; enough for us that he was born of woman. He was the Son of the race called man—therefore man, not only as to form, but as to Spirit. Also witness his prayer to the Father, in whose name he came, and by whose power he claims to do his wonderful works. He acknowledges his Father to be greater than himself, and asks him to bless his disciples and save them from the world, and make them finally *one* with him and his Father. In all this he recognizes the superiority of the Father over himself. Indeed his acts and words abundantly substantiate our position, that he was and is truly man.

On the other hand, that he was not a mere medium for Spirit-manifestations, as now understood, we think will appear from the following facts:

As regards the peculiar mediumship of Jesus, we submit that it was not, in any degree, a physical mediumship, as known in times previous to his advent. There were no bodily contortions, no involuntary movement of the limbs, no possession of the physical powers by an influence foreign to himself. Neither did he enter the trance state, as did the prophets and seers of old, lying as one dead; nor as did the three disciples at the Transfiguration; nor as do many mediums at the present day. It is evident, from the whole tenor of his history and the record of his particular acts, that he ever possessed the full control of all his faculties, moral, intellectual and physical. His mediumship was his normal condition, and he was as perfectly free, as to his will, as any finite being can be. All his works he performed of his own free will and choice, led thereto only by the natural working of his own nature. It is evident, then, that his mediumship did not consist in the subjugation of any of his powers to the use or control of any finite Spirit other than his own. His power of healing diseases was greater than any at the present day, and among mediums the most powerful and most successful. A simple touch, a word, though at a distance, the contact of a garment, was sufficient, not only to heal the sick, but to restore to sight one born blind, and to make the deaf to hear and the dumb to speak, and even to cause one dead, and for three days buried, to come forth at a word. Grant the truth of the record as fair as that of any ancient history, and we can not escape the conviction of the great superiority of Jesus over any other medium, ancient or modern.

We conceive the mediumship of Jesus to be in this wise: It was [the design of the highest Heaven to open up to man a communication with itself, and to subdue and hold in check the adverse spiritual powers that ruled the world, and to establish on

earth the kingdom of the heavens. But in order to attain this end, it was necessary to establish a more direct mediumistic relation between the heavens and the earth, between God and man. This mediumistic relation heretofore existing, had been very imperfect, descending through numerous grades of angel or Spirit-mediums, to man; which system of mediumship was opposed, and in a measure thwarted by a similar system, adopted by the adverse spiritual powers. These, hovering as they did in close proximity to the earth, were enabled to influence and obsess men more easily than higher Spirits, and exercise a tyrannical rule over men, most determined and deadly in its nature.

Now, in the fullness of times, a new and more potent and effectual mediumship was to be established, a more direct communication opened up between the heavens and the earth, and a firm government established over the lower spiritual world. To this end, a series of Divine influences, always in accordance with divinely-established laws, were brought to bear on certain individuals to the producing of harmonious conditions, such as resulted in the birth of Jesus, with a very perfect spiritual and physical organization. These Divine influences, ever operating, ultimately so far perfected his spiritual development that he, at about thirty years of age, stood face to face with the Celestial Heavens; and the Holy Spirit, the Logos, the divine wisdom of God, descended upon him, and abode with him, and became the Divine-inspiring power by which he taught, and through which he wrought his wonderful works.

Jesus, then, was the human medium through whom the pre-existing Christ that was before all things was manifested. It was this Divine Spirit that John calls the "Word," "by whom all things were made that are made." And by this Spirit, Jesus, who was created "a little lower than the angels," was "exalted above all angels and principalities and powers;" and to him was given "all power in heaven and in earth" by the same Spirit. Through this Spirit, Jesus could say, "Before Abraham was, I am." The Christ was the son of God, as Jesus was the son of man. The Spirit was given, "not by measure unto him." Jesus was its medium through the moral or divine of his being. The innermost of his Spirit was developed through the influx of a Divine power until he was intromitted into the highest heavens. Thus he saith: "And no man hath ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven."

Herein, then, lies the Divine superiority of Jesus over every other man, medium, or reformer: that while all other mediums were entranced or inspired by finite Spirits, Jesus was inspired directly by the Wisdom of God—by a Divine influence from the highest Heaven. The power that attended him, and by which his *inimitable* works were wrought, was the Divine creative energy of the Omnipotent. Thus no finite power, whether of individual Spirits, or of the general collective societies of the Spirit-worlds, could resist the omnipotent energy of his will. Through this power he alone was superior to all the adverse hosts of dark Spirits; and so great is the force of this same influence attendant on all who are truly regenerate and developed as to their

interiors, that they can, and do, perform works similar to those wrought by Jesus; which is in accordance with his own prophecy, that when He, the Comforter, was come, he should lead those who believed in him into all truth, and enable them to not only heal the sick, but to cast out devils in his name.

Of this peculiar order of mediumship, Jesus was the first; thus he is called the first-born among many brethren. This Divine descending of the celestial heavens was the establishment on earth of the kingdom of heaven spoken of by John the Baptist, and first preached by Jesus and his disciples. Jesus said, "The kingdom of heaven cometh not by observation;" "the kingdom of heaven is within you;" though "of all men born of woman, John the Baptist was the greatest" that had heretofore existed among men, "yet the least in the kingdom of heaven is greater than he."

This inspiring Spirit is called the Spirit of Christ, the only begotten of the Father, the Lord, etc. The union of this divine, with the human Jesus, has exalted him above "all heavens, and principalities, and powers." In this sense is Jesus Christ divine. This union of the divine with the human is consummated, perfected, and eternal. The human nature was "made perfect through suffering," and the last crowning act of purification was his death on the cross. The momentary withdrawal of the Divine Spirit immediately before his death, caused him to cry out, "My God! My God! why hast thou forsaken me!" Then spake the humanity, *apparently* forsaken of heaven and abandoned to death. But immediately on the dissolution of the body, the reunion of the divine and human again took place, never more to be separated. From that time the human became elevated and united to the Divine. Through this union only can there be perfect intercourse between the earth and the heavens. Henceforth Jesus Christ, the Divine Man, stands midway between the infinite and the finite, between God and man. To this, he is Lord, King, and Saviour; to that, he is son, the perfected manhood, the well-beloved.

Let us, in view of these things, endeavor to imitate the divinely directed earth-life of the meek and lowly Jesus, and let us strive for the development of the divine in our Spirits, that we may become members of the kingdom of heaven. J. T. C.

JESUS OF NAZARETH.

IS HE THE MESSIAH PREDICTED BY THE PROPHETS?

BROTHER PARTRIDGE:

It is not my design in presenting this subject, to call in question the correctness of the belief of a millennial reign of Christ, as is believed to be predicted by the ancient prophets, but simply to ask, Does the history of the life of Jesus meet those predictions in regard to the advent of the Messiah? or, in other words, are not the Jews (consistently with the letter of those prophecies) justifiable in rejecting him as their Messiah? I am aware that the nominal Christian Church is expecting the fulfillment of those prophecies by a second advent; but do the prophecies themselves justify such belief? Do they teach more than one advent? Is it not in consequence of the non-fulfillment of those predictions in his history, that they are impelled by the necessity of the case to infer a second advent, rather than from any authority from the prophecies themselves for such second appearance?

As a correct answer to the above question is of vast importance, I have been induced to examine the subject with some care, and will transcribe some of the most important texts which are relied on in support of the affirmative of this question, with a few remarks on the same for the consideration of the readers of the TELEGRAPH.

The first prophecy, I believe, that is relied on as having a direct reference to the subject is, Isaiah 7:14; passing over such as Gen. 3:15, "The seed of the woman shall bruise the serpent's head," etc., which is claimed to have such reference, but which claims I conceive to be mere assumption without proof. The passage reads, "Behold a virgin shall conceive and bear a son, and his name shall be called Immanuel." We are taught by the context that Rezin, King of Syria, and Pekah, King of Israel, made an unsuccessful war on Ahaz, King of Judah, and when told that Ephraim had joined with his enemies, he became alarmed. Isaiah was directed to encourage him and assure him that his enemies would not be able to prevail, and as an assurance, Ahaz was told to ask a sign; but refusing, the Prophet told him, "the Lord himself shall give you a sign; behold a virgin shall conceive and bear a son." Now, I ask, what possible sign could an event 742 years in the future be to Ahaz that

he would prevail over his enemies? The next verse but one reads: "For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." By turning to the 15th and 16th chapters of 2d Kings, we shall find an account of the events spoken of.

An important question now presents itself as to whom the virgin and child refer to? In the next chapter, we are told that by the direction of the Lord, the prophet himself begat a child, and then prophesied respecting him: "For before the child shall have knowledge to cry my father or my mother, the riches of Damascus and the spoils of Samaria" (the possessions of the enemies of Ahaz) "shall be taken away before the King of Assyria." What perfect agreement with the passage and its connection in the foregoing chapter! Before the child of the virgin in the seventh chapter should know to choose the good and refuse the evil, and before the child of the prophetess should know to cry my father or my mother, the enemies of Ahaz were to be subdued, which event took place 742 years before the birth of Christ.

The next passage relied upon to sustain the orthodox belief on this subject, and inseparably connected with the foregoing, is the sixth verse of the ninth chapter: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." It will be admitted, I presume, that the child in this passage is identical with that in the seventh chapter. In that, the event is represented as being future; in this, it is put in the present tense; "a child is born—a son is given, not will be; and especially it is not represented that it is to take place seven or eight hundred years hence; and by examining the succeeding part of the chapter, it is evident that the writer had reference to the events then transpiring between those kings and people mentioned in the seventh chapter. Much stress is laid on those names applied to the child; but names and attributes are quite different things. It is not said that he should possess the attributes those names imply. It is very common to give great names to children.

Taking the three chapters together, the only conclusion to which I can come, is, that the child of the virgin mentioned in the seventh chapter to be the sign to Ahaz, was the same that was born of the prophetess, as related in the eighth, and the same spoken of as having been born, and to whom the great names were applied, in the ninth; and that there is no allusion in either to anything subsequent to the events that were about to take place. The declaration that the events (which seems to be the drift of the three chapters) should take place before the child should know to choose between good and evil, or to cry my father or my mother, is an insuperable objection, in my mind, against the orthodox application of it.

The next prophecy in course is the eleventh chapter of Isaiah, which I shall not transcribe, as the whole chapter is intimately connected, and would take up too much space; I will only ask the reader to turn to the chapter and answer the following questions: Has the wolf dwelt peacefully with the lamb, the leopard with the kid? and is the earth full of the knowledge of the Lord, as the waters cover the sea? and is the tongue of the Egyptian sea destroyed? and has the river been smitten in the seven streams thereof, so that men can go over dry shod? If not, the prophecy is either not true, or the personage and events spoken of are still future. The prophets, I think, no where intimate more than one advent of their promised Messiah.

The next passage is Jer. 23:5, 6. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness. Therefore behold the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, The Lord liveth which brought and which led the seed of the house of Israel out of the north country," etc.

Jer. 33:15. "In those days and at that time will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall

the priest, the Levites, want a man before me to offer burnt offerings and to kindle meat offerings, and to do sacrifices continually." I simply ask, Have these things been fulfilled in the advent of Jesus?

Micah 5:2. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to become ruler, in Israel, whose goings-forth have been from of old, from everlasting." Notwithstanding Matthew quotes this passage as having been fulfilled in the birth of Jesus, I can not perceive its applicability to that event. He was, doubtless, correct in classing it with that in Isaiah 7:14, for they evidently both refer to the same event—that is, the war with the Assyrians and their confederates, between seven and eight hundred years previous to his birth, as is evident from the context. The fifth verse reads—"And this man shall be peace when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principle men, and they shall lay waste the land of Assyria with the sword. Thus shall he deliver us from the Assyrians."

I believe I have transcribed all the most prominent and supposed reliable predictions relating to the advent of the Messiah, and I am unable to discover a sufficient coincidence between them and the history of Jesus, to establish their identity. If these predictions are to be relied upon, it seems to me that the Messiah has not yet made his advent, and that the Jews are right on this subject.

Far be it from me to say anything in derogation of Jesus of Nazareth, for I believe he was all he claimed for himself, and for aught I know, had his birth—not contrary to nature, but—contrary to the common course of nature.

The subject is an important one, and should receive the candid consideration of all candid seekers after truth. I do not write for controversy, but to elicit truth, and would be glad to see the subject taken up by others on either side of the question.

THOMAS WENTWORTH.

CLAIMS OF THE INDIANS.

An Address delivered in Brooklyn on Saturday, February 6, 1858, by John Beeson.

Ladies and Gentlemen—Permit me to address you on this occasion with all plainness. I am not about to talk upon abstractions, but upon serious realities. The fact stares us broadly in the face, that a race of men who once occupied the whole of this continent, are now reduced to a comparatively few scattered remnants; and this is brought about, as we shall endeavor to show, not by destiny, but by causes which, as a nation, we should control.

I am aware there is a great lack of information as to the true condition and capacities of the Indians, and this is because of conflicting statements and one-sided reports. A general apathy pervades the public mind, so that even devoted philanthropists and ministers of the Gospel have lost hope, and can hardly be persuaded to renewed attempts to save the red man's race.

But we should bear in mind that opinions are formed either in accordance with the knowledge possessed, or with the moral stand-point of the observer. Some do not know, and others can not comprehend, the true condition of those they behold; hence the best of men in all ages have often been the least appreciated by their compeers. The prophets were put to death, and Christ was crucified, but surely not because they deserved such treatment.

This thought should lead us to demur at receiving the popular sentiment that Indians are implacable savages, incapable of improvement, and destined to perish. It may be that we have not dealt with them as becometh a Christian people. It may be that we have not exercised toward them that charity which "thinketh no evil, which hopeth all things, and which suffereth long and is kind."

In calling attention to this subject, I shall not attempt to arouse your sympathies by a detail of horrors which I have witnessed. Your imagination can conceive sufficiently of the kind of processes put in operation by one class of men armed with rifles and revolvers, against another class with only bows and arrows, to say nothing of poisonings and starvation—together with the fact that the former believe that the religion and the law of the land justify them in the destruction of the latter. I say I shall not dwell upon these unpleasant details.

But I will rather call your attention to some of the common mistakes which have induced, and which give sanction to, these wrongs. For as I conceive, these mistakes are not the vague

undefined sentiments of unthinking men, but are common in every grade, and made current by the highest authority. Hence even the President in his late annual message, speaks of the Indians as being "predatory and hostile, and difficult to keep from committing outrages upon each other and upon our emigrants and settlers in distant territories, and that expensive military expeditions are necessary to overawe and chastise."

Let us admit for the sake of argument, that Indians are "predatory and warlike." But we should also bear in mind that the circumstances in which they are found, necessitate the peculiarities of their modes of life. Unlike us, they have not been circumscribed to narrow limits, and left to derive subsistence from measured acres or from mechanical industry, or from foreign commerce, but from indigenous products and game, which change with the changing seasons. When these are used up or fail in one locality, they must move to another; and because the antelope, the deer, and the buffalo migrate from place to place, the Indian also must shift his tent, and move in quest of food; but surely so long as he keeps within his own territory, this should not be charged to his prejudice. And because the bow and arrow are his constant companions, and are essential to his existence, (for without these he could not kill his game, or resist his foes,) it is not just to charge him with being predatory and warlike, as though these necessary conditions of his life were essentially wrong. If so, what shall be said of our own people, who are not thus necessitated to warlike and predatory habits?

What of our arsenals, our West Point institutions, our armies and ships of war, our filibusters and emigrants with rifles and revolvers, shooting Indians in their own country, outraging their women, stealing their children, and monopolizing their homes? But the poor Indian has no TELEGRAPHS, no daily newspapers to trumpet abroad the story of his wrongs. If he had, we might hear vastly more of outraged Indians than of Indian outrages.

But according to the President, "It is impossible to keep them from committing aggressions upon each other, as well as upon our citizens on the frontier and emigrants to our distant Territories."

Having lived among the Indians, and studied their character as viewed from their own stand-point, I feel called upon to disabuse the public mind, and to show the injustice which the point we are discussing inflicts upon an oppressed and injured race.

It is the custom of our papers to speak of the Indians as savages, and the common idea, which the President seems to confirm, is, that they roam about without order or government, like savage beasts, ready to fight or kill whoever falls in their way, unless kept in fear of superior force.

Let it be known, then, that they have governmental regulations of their own; that they have social and moral laws; that before being disturbed by the whites the respective domains of the several tribes were known by well-defined land-marks such as rivers, or prominent mountains, or some geographical characteristics; and that person and property, whether of Americans or Indians, are perfectly safe among them, and that even little children and delicate women might live with them in quiet security, unless suspicion and ratalation are justly aroused by the outrages of the friends of those in their power.

Neither do they go to war with each other more often, or for less occasion, than the most Christian nations. They also have their codes of honor and rules of war. One tribes does not go to war with another without first showing cause, and making offers of reconciliation before blood is shed. The fact that this whole continent and the adjacent islands were populated by a multitude of powerful tribes until despoiled by the pale faces, tells who are the warlike and who are the hostile. We have the most abundant testimony that the Indians are characterized for a love of justice, and with proper treatment would exhibit high moral and social natures inferior to no race of people on the earth.

And in order to show that these military expeditions do not prevent aggressions, but commit and occasion them to an enormous extent, we have only to look at the massacre at Ash Hollow, by the command of Gen. Harney, where it is reported that two hundred Indians asking for peace were either shot or forced into the Platte River and drowned. Or at the late difficulties at Spirit Lake, where the Indians, by threats of starvation, were compelled to slaughter each other until one entire tribe, and twenty-five members of another were put to death. We might call attention to the Oregon war, carried on against Indians who were begging only for protection and justice; and yet

here is a demand from that Territory for nearly six million dollars to pay war expenses; and when the costs have been counted relating to the Seminole and the Florida war, where hundreds of bloodhounds have been used, and for months past a thousand men engaged against a few poor fugitive Indians, it is said numbering between three and four hundred, who only desire to be let alone to live and die near the graves of their fathers! it is estimated that Government has expended in contending with this one tribe alone, during the last forty years, the enormous sum of two hundred millions of dollars. And all this waste of treasure and blood is predicated upon (what we believe is demonstrated) a false assumption, viz: "that these military expeditions are necessary to overawe and chastise."

It is admitted in all just Governments, as a fundamental principle, that the power of the military should never be used when the civil authorities are sufficient for the purposes of justice. But we learn from the President's message, as well as from late news from the frontiers, that this principle is entirely overlooked in reference to the Indians. The shameful destruction of the property and lives of these poor people in the Gila Valley (an account of which appears in the late papers), where, because of some disturbance in which a white man was killed, the troops marched into the Indian country, set fire to a village, killed the men and some of the women, destroyed six hundred acres of corn, and captured a thousand sheep, beside oxen and horses. It appears they were a pastoral and agricultural people, and if they had done a wrong, might certainly have been subject to a civil process. It could not be possible that such waste and severity were justified by the occasion, and but for the presence of the military would not have been perpetrated.

We are told that Government makes treaties, and amply provides for the civilization of the Indians, and if we were to draw our conclusions from the apparently large appropriations as they appear on paper, we might think all was right; but we understand the subject better when we read such statements as the following:

The Rev. T. S. Williams, of Minnesota, observes: that the Warposton and Sisseton Indians have felt for years great dissatisfaction on account of the annuities not being paid according to treaty. On an average, they have to wait a month in starvation after assembling each year, and then the goods promised them being a little of everything, and not enough of anything for general distribution, occasions much ill-will among themselves, and the belief that they are cheated out of three quarters of the goods due them. These Indians made large calculations on their civilization funds; \$3,000 at first, and \$12,000 a year afterward, from which they have derived very little benefit, some of them none at all. Their mill stands idle for want of repair, and their land is unproductive because it was not plowed in proper season. Others testify that there is more whisky introduced among them now than ever before, and that there are no means adopted to prevent the evils resulting from its use. The late Commissioner Manypany in his report, says, that the most demoralizing and dishonest means are used to get possession of their property.

But there is one sad reflection in regard to treaties. They are made compulsory on the part of the Indians, and whether fulfilled or not, they have no redress. Our relations with these people, therefore, are extremely unjust; for in the first place, we generally take forcible possession of their land, then, for a show of fairness, we buy it of them, and make treaty stipulations as with an independent nation; and in the next place, we assume to be their guardians, forbidding private sale of their lands, lest they should be cheated; and yet Government, contrary to justice and all statute law, which forbids speculation in the property of a ward, often buys these lands again for less than one cent per acre, and immediately sells them for \$1 25 per acre.

On a future occasion, I will try to show the reasons why they are so slow to adopt our forms of civilization, and the improbability of their ever becoming Christians under present arrangements, and at the same time propound a method which will be full of promise of complete success, because based upon the unerring laws of nature, and therefore must be simple, just and true, and every way adequate to accomplish the object.

In conclusion, permit me to say that this subject involves not the welfare of the Indian alone, but the highest interest of the whole nation, and we may hope that in proportion as the attention of the public is turned to do justly and to love mercy toward the poor outcasts, all good influences will attend us, and peace and prosperity will again cause joy in the land.

FOR THE SPIRITUAL TELEGRAPH.

THE LOVED AND LOST.

BY REV. NELSON BROWN.

ALL my loved ones have departed,
And my heart is sad and lone;
Like a harp, unstrung and shattered,
Wild, discordant, is each tone.
One by one, like stars, they faded,
From the once all-radiant sky;
One by one they quickly vanished—
In their blooming did they die.
Like sweet fragile flowers of beauty,
Early did they droop and die;
Here beneath this mound so frozen,
In one common grave they lie.
Cherub-forms, so dear and lovely,
Linked so closely to my heart;
But the FATHER called them heavenward,
From these earth-spheres to depart.

Here I sit in sad communings,
Where my loved ones calmly rest:
Tears like summer rains are falling,
And my soul's with woe oppressed.
See! the very birds around me,
On each weeping, waving tree,
Seem to trill strange notes of sadness,
As in kindly sympathy.

Well I know that nought is resting
But their *dust* beneath this sod,
For their pure and radiant Spirits
Winged their upward flight to God.
Faith is strong and all-abiding,
That they live in realms of light;
I can trust the God who made them;
What He does is wise and right.

Not for *them* my grief and sadness,
Pain as *they* are, would I be;
But my heart, so crushed and lonely,
Yearns for their sweet company.
Yesternight I had a vision,
In the lonely hours of night;
Clustering round me were my dear ones,
All their faces angel-bright.
And my JENNIE to me whispered,
In such harp-notes, soft and sweet,
"If thou wilt be calm and hopeful,
Oft to cheer thee, thus we'll meet."

"We will be thy guardian angels
In thy pilgrimage so lone,
Wait in patience for thy transit,
All thy grief in Heaven is known.
There's no death unto Faith's vision,
Death is but the friendly door,
Opening to the life Elysian,
Where thy Lord hath gone before."

Then with heart in rapture thrilling,
Waked I from my peaceful sleep,
Waked to grasp a mocking phantom,
And 'mid dark despair to weep.
Could that blest yet mocking vision,
With its forms and words ideal,
Risen by sweet Heaven's mercy,
Into soul-communings real!

Could I feel their presence near me,
All my loved ones, lost, yet dear,
Though on earth my spirit's dwelling,
I should find a heaven here!

All our hearts with trembling yearnings,
Yearn to feel our lost ones nigh;
Yearn to catch their tones angelic,
And their seraph minstrelsy.

Holy men, in ages olden,
Saw beyond the shadow-land,
Often had they sweet communings
With the shining spirit-band.

Why may not the gracious Father
Thus permit our loved and dear,
While 'mid sorrow and temptation,
To be guardian Spirits near?
Yet the good, all-gracious, FATHER,
Knows what dealings are the best:
He has promised to be near us;
When we feel it thus—we're blest!

SPIRIT COMMUNICATION.

At a circle in Brooklyn we had, through a superior medium, the following written communication from the Spirit of Gen. Worth, whose obsequies were had in New York city, in the removal of his remains from Greenwood Cemetery to the monument to his memory, the day previous: "Naked as I came into the world, so would I have left it, but the pomp of civic state decreed it otherwise. I will give you my last wish: That this country may be what God intended it—not a battlefield of evil passions, but free, strong, and mighty. (Signed) WORTH."

HOPEWELL, N. J., December, 1857.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE.
Editor and Proprietor.

NEW YORK, SATURDAY, FEBRUARY 20, 1858.

"THE INFAMIES OF THE MEDIUMS."

From an article under the above title in *Porter's Spirit of the Times*, we extract the following paragraph:

"There is one wretch in particular, whose mystery has already made her rich, and to whom, as she stands foremost among her mercenary and unscrupulous band, the attention of the authorities should be directed. The course and practice of this abandoned woman is known to thousands in this community; and we only single her out as a ready sample of the set. We particularize her, moreover, because, wicked as she is, she stands high in estimation among the Spirit-rapping crowd."

We presume no person in this country can read the above paragraph, or the article from which we extract it, who is not in possession of facts and knowledge sufficient to pronounce it false—who is not acquainted with mediums and Spiritualists whose character is irreproachable. While we have no inclination to say for the great body of Spiritualists, "we are holier than thou," we hesitate not to institute a comparison of their intelligence, integrity, morality, character, usefulness and earnestness for righteousness, truth and human progress, with the most advanced association or Christian sect known. Notwithstanding we claim that the great body of modern Spiritualists would not suffer in comparison with any other sect or party, we by no means would claim that every individual who is a medium for Spirits, or believes communications come from them to mortals, is altogether perfect. We would not deny that one may be guilty of all that is insinuated in the article—yet we think Spiritualists can afford to acknowledge all the delinquencies of individuals who have come to the knowledge of this truth, and then they will not suffer in comparison with an equal number of any other party. There is nobody in this country so benighted as not to know worthy and respectable Spiritualists; and their general good character is admitted. How unjust, then, it is for our cotemporaries to charge all the mediums and Spiritualists with the grossest corruptions of a single individual! Would they think any better of us; or would it, in their estimation, add to our morals and integrity, if we set about it to ferret out, to magnify and publish the grossest immoralities of members of churches and other societies, and say they were samples of the whole fraternity? Well, this is just what many of the Press and pulpits are doing towards Spiritualists. We think, however, that our reputation is less damaged in being calumniated in this way than it would be by calumniating others.

Thus much in defence of the morals and integrity of the great body of Spiritualists. If the writer had confined his remarks to a single individual to whom we suppose he refers, we should not thus complain; for we, too, have heard respecting her disreputable reports, of the truth of which we have no personal knowledge. Acting on these reports, we long since declined to advertise for the person, and published a paragraph withdrawing even any supposed endorsement of her conduct or Spirit mediumship, and thus put people on their guard respecting her. Moreover, the case has been publicly denounced in the Spiritualist's Conference as most deplorable, and we venture to say that no Spiritualist who believes the reports will for one moment approve of her conduct, or recommend her as a Spirit-medium, or otherwise. When certain of the Press get an inkling of some vulgar, dirty case, they are so eager to present it in the most shocking form, that they dare not stop to inquire into its truth, or the estimation in which Spiritualists hold it, for fear it will spoil the story, and they will be shorn of the glory of having wallowed in the filth of "speaking advisedly."

Notwithstanding the odium our cotemporaries have endeavored to bring upon Spiritualism, its good name is constantly being used by priests, lecturers, editors and others, to draw customers for their stale or unpopular nonsense, and yet some conductors of papers flatter themselves that they will curry favor and patronage by a blustering pretense of being shocked at immorality. Our theories do not rest on vague speculation, to be blown down by a manufactured tempest, but on living, demonstrable fact; and

people may as well relinquish all enmity to this truth first as last, and write down these facts as the basis of all Christianity, morality, and spiritual progress. Write again that a fact—a truth does not depend on the integrity or morality of those who observe it, neither are those who misrepresent it.

THE CATHOLIC "MIRACLES."

Under the title of "Miraculous" will be found on our miscellany page this week, a paragraph taken from the *N. Y. Freeman's Journal*, setting forth that during a recent missionary visit to Brooklyn of the Rev. Father Gaudentius, assisted by the Rev. Fathers Antony Calandria and Luke Bandinelli, "all belonging to the Passionist Monastery of Blessed Paul of the Cross, Birmingham, Pa," some surprising miracles in the instantaneous healing of diseases were wrought by Father G., by blessing the patients with the relics of the "Blessed Paul." These displays of miraculous power, it is said, produced much excitement, drawing immense crowds to the church where Father G. officiated, and numbers of previously non-Catholics were added to the faith.

A reporter of the *N. Y. Tribune* subsequently visited several of the persons who were said to be the beneficiaries of this miraculous influence, in order to ascertain whether it was real and permanent, or whether it was merely imaginary and ceased with the excitement of the operation. One of the best authenticated cures that had been performed, was upon a youth of nineteen, named George Wilson, who lived with his mother in Deans-street. The young man had been nearly deaf since the age of four years, but after being subjected to the wonder-working virtues of Father G. and the holy relics, he had been able to hear well. His mother said he had been subjected to a number of experiments with a view of deciding whether his imagination had deceived him, and the cure seemed to be real and permanent.

Another case was that of an Irish lad named Reynolds, thirteen years of age, who resided with his mother in Vanderbilt-avenue. He had been afflicted with a fever sore which had destroyed a portion of the bone of one of his legs. He had been under the care of surgeons of the hospital, but had left that institution, as it was alleged, uncured. He proceeded to the church, was blessed by Father Gaudentius with the relics, was cured, and had, at the time of this report, been at work about three weeks. The *Tribune's* reporter was informed of other cases, in one of which only temporary relief from a spinal complaint had been afforded, and in another, a woman had been cured of fits.

That there may have been a reality in these alleged cures, and that they may have partaken of characteristics usually termed miraculous, we do not deem incredible. We have had well authenticated accounts of similar wonders being performed by (or through) Catholics. Volumes might be filled with such relations, and although marvelous accounts of this kind have often, on investigation, turned out to be sheer fabrications, he who on that account discredits them all would do even a greater injustice to truth than he would do to the Catholics. Such cures, whether Catholics, Protestants, or non-religionists, are the operators, may be performed by those well known processes which are commonly called mesmeric or psychologic, or they may be effected by signal and unmistakable interpositions of supermundane influences; and to deny that the latter class of influences may be invited and rendered efficient in their operation by the physical mediumship of some relic of such particular Spirit as may be invoked, or by something which belonged to such Spirit while it was yet in the body, and with which it may be presumed to still hold some remote or *spherical* connection, would be to ignore the plain import of many facts in modern Spiritualism.

Not long since, the writer conversed with a man of learning, who had been a Catholic priest, and a professor of theology in an Austrian University, and who, through certain significant spiritual influences of which he had become sensible, was, many years ago, led to disconnect himself from the Catholic Church, and to raise the notes of warning against secret machinations of the Jesuites, which he deemed dangerous to human liberty. This old gentleman expressed to us his firm assurance that many Catholic priests were, either consciously or unconsciously to themselves, mediums, and being connected with compact and numerically powerful Catholic dynasties or societies in the Spirit-world, are often enabled, by that means, to perform miracles of cure and other wonders entirely above the unaided powers of man in the flesh; and he instanced several cases in which himself, as well as other priests, had been the medial agents.

But if the occurrence of such miracles in the Catholic Church

should of themselves be considered of sufficient force and significance to make numerous converts to her order and doctrines, as appears to have been the effect of the recent cases in Brooklyn, Spiritualism may, on the same grounds, come in for a pretty large share of converts from the ranks of non-believers; for it may be pretty confidently asserted that for every single miracle of this kind that is now occurring among Catholics, scores of equally or more startling wonders are occurring among Spiritualists. We apprehend, however, that the "signs" which it was promised should follow the believers in the primitive gospel, would be found, upon close scrutiny, to be a little different as to their origin, if not as to their visible *modus*, from those which ordinarily signalize either of these classes of modern wonder-workers; but on this point we do not propose to speak more particularly at present.

OUR PATRONS.

"Send me the TELEGRAPH, and I will pay soon." "We have no money at present." We have numerous applications like the above, and should be exceedingly glad if we could safely and consistently accommodate our friends and patrons in this particular; but it would entirely break up the cash system to which we have adhered from the beginning, and materially increase the labor and expense of the office. Beside, if we should get into the habit of credit, it might, in time, break down the TELEGRAPH. We think our patrons and friends will generally agree with us, that it would be an exceedingly hazardous policy. True, some might say, we should discriminate, and only trust those who are able to pay; but our patronage extends over the civilized world, and we do not know their pecuniary responsibility. Beside, if we did, we do not see why those who are able to pay should have the advantage of a credit over those who are just as earnest, but are not possessed of houses and lands.

Some of our personal acquaintances who are wealthy, have complained that their paper was stopped when their subscription expired. Our apology is, that our system is cash in advance. It is inexorable, and has no policy or discretion. When money is received for the TELEGRAPH, the name is entered for it, from such a number to such a number. When the last number is reached, it stops, of course. The mailing clerk can send it no longer, and the proprietor does not know the time a particular subscription expires, until an examination is made. It is but a trifling matter to each of our patrons to keep the time their subscription expires in mind, and to forward the small amount of \$2, in time for its regular continuance; but it would be exceedingly difficult for us to exact cash from some and give credit to others, and trust out \$2 in places all over the country; and we must adhere to our system of cash in advance.

To accommodate those of our friends who have produce, but not money, we will take anything eatable, wearable or saleable; or we will take twenty-five or fifty cents to extend a subscription until money is easier. We can ill afford to part with any of our patrons, and we try to make a paper which they can ill afford to be without; and we hope each of our patrons will feel the importance of sustaining our enterprise, and enable us to continue to improve the paper. All we get, and more, too, is expended in the cause.

J. P. Donnelly in the Spirit-world.

A few days ago Mr. Alfred Lister of Tarrytown, N. Y., called at our office and related that at a circle composed of some eighteen intelligent persons held at his house a few evenings previous, a Spirit purporting to be that of J. P. Donnelly who was lately hung as the perpetrator of the Sea-view House murder, took possession of the medium, and discoursed at great length by way of showing that he could not have committed that murder. He expressed much grief that his "poor old gray-headed father" was so bowed down in sorrow because he could not believe in his son's innocence, and that his "dear sister" had suffered such great distress on account of his having come to such an end, but spoke of "that dear girl Lizzy" as never having believed him guilty. His appeal and argument firmly convinced our informant and others of the circle that he was innocent, and greatly excited their sympathies, although, it appears, they knew nothing of Donnelly or his family. We mention these particulars at the request of our friend, without expressing any opinion as to the matter involved.

Herald of Light for February.

The *Herald of Light* for February, edited by T. L. Harris, and containing its usual number and variety of articles, has been received, and is for sale, at this office. Price 15 cents.

NEW PUBLICATIONS.

A DISCOURSE ON FAITH, HOPE, AND LOVE. Delivered in New York on Sunday, April 23, 1857: to which is added a Report of a Philosophical Investigation of the Nature of Mediumship. By Mrs. Cora L. V. Hatch; pp. 29; price 15 cents; postage 3 cents. For sale at this office.

It would perhaps be sufficient to say that this discourse is in Mrs. Hatch's usual style, and in consonance with the sentiments heretofore usually advocated through her. It is commendable in many respects, but to say that it sets forth the truth untinged with grave errors, would be to say what the reviewer does not believe. It will, however, be appreciated by Mrs. H.'s numerous admirers as one of the richest productions of this kind that have been given through her; and the value of this pamphlet will be regarded as considerably enhanced by the record of the interview between her and the company of scientific gentlemen of this city, on the philosophy of various spiritual phenomena.

We extract the following as one of the most salient passages in Mrs. H.'s discourse:

"Religion is love; intellect is hope; materialism is faith. Therefore, of whatever sect you are; whatever denomination or whatever class of people you belong to, if you are a lover of God, if you love humanity—not in the external expression of it, but filled with the divine element of Love—then you are a true religious being, a Christian, a child of God. If you are a man of intellect, I care not how much you profess religion, or pretend to worship God; I care not how much you analyze the principles of Nature, you have nothing more than hope, consequently you are not religious. If you are a man of faith, you may belong to a Christian Church; you may worship truly at the shrine of your faith; you may worship at the shrine of Jesus of Nazareth; you may analyze all the departments of external life; but you are nothing but an idolater."

Decline of Churchianity.

There is a general complaint that our churches are not sustained pecuniarily, and that the attendance is constantly diminishing. The reason of this evidently is, that our preachers are only educated and drilled to magnify the past out of all proportions, to overawe and discredit the present and future. They discourse on history instead of "the life that now is." In a word, they have not kept up with human advancement, while they stopped to rummage over the dusty past. Live men have marched on to inspect the latest unfolding of Nature, and to live on the new and more perfected fruit. As a means of saving the Church, we recommend that live men—modern Spiritualists—be settled as colleagues with ancient Spiritualists, that the people may be fed once a day on the bread of life instead of constantly dieting on the history of it.

The Cause in Newark.

We understand that our spiritualistic friends in Newark, N. J., are so far encouraged by the prosperity that has attended their efforts to promote the cause, that they have determined to provide themselves with a new and more commodious place of meeting, and have taken definite steps to carry out that object. For the purpose of defraying expenses necessarily attending the movement, the ladies have determined to get up a *fair*, the time of holding which, however, has not yet been fixed. They will probably furnish us with their programme, when they agree upon it, that we may announce it in our columns.

Spiritualism in Literature.

Every one who has read Charles Reade's charming novel of "White Lies," must have observed how the idea of spiritual insight obtains even in quarters where it is not readily acknowledged. Josephine de Beaurepaire's intuitions really amount to medium power. Her visions of the return of Dujardin, on which her faith in him rested so strongly, after every probability of his return had failed, could not be more finely drawn, were the book written by an avowed Spiritualist.

Spiritualism in France.

In our article entitled "FRENCH SPIRITUALISTIC LITERATURE," published last week, we mentioned the statement made to us by a Parisian gentleman, that several French works of great power had recently been written under Spirit-influence, but whose source of production had not yet been publicly announced. Of this statement, we find a confirmation in the following, which we clip from the New York *Sunday Times*:

"Spiritualism has strongly infected even the *litterateurs* of France. It is now maintained in Paris, in certain intellectual circles, that a number of the most finished and beautiful works of the age have been written under the immediate inspiration of departed genius, and a literary celebrity is about to disclose a variety of startling facts in substantiation of this hypothesis."

Our Universalist exchanges are discussing substantially the question whether Dr. Chapin does not preach more Christianity than Universalism, and whether he has any business to do it so eloquently as to draw people from other churches.

Mrs. Tuttle in Connecticut.

We learn that Mrs. C. M. Tuttle has been engaged to lecture in Hartford, Conn., two Sundays in each month, for several months. The other two Sundays she will lecture at Willimantic and Norwich; and the intermediate evenings, through the week, she will spend in neighboring places where her services may be called for. The *Willimantic Journal*, of recent date, contains a notice of her labors in that place, from which we make the following extracts:

"Taking the whole position of the woman into the account, her operations are wonderful, in any aspect of the case. If we suppose that she is an impostor, then she stands unparalleled as a humbug, for we venture nothing in the assertion that there is not a clergyman or other speaker in Connecticut who is her superior in extemporaneous discourse, or in the business of making answer to any and all questions which may be propounded by the assemblage. The only wonder, if this be the truth, if she is engaged in attempting to pass herself off as a spiritually impressed person, is, that she should be willing to sacrifice such a reputation as she might possess as a public speaker in her own right, and upon the basis of her own intellectuality, to the possibility of making herself famous or wealthy, by the use of a cloak which is not only in many cases unpopular, but in an equal number repulsive. Such a woman, with such powers of mind and utterance in a normal state, could command a salary in any city which would render her entirely independent of any necessity to travel the country and lecture to small audiences at a dime per head."

A Voice from Beranger.

A French gentleman has just placed in our hands a communication, received in New Orleans, in the French language, and purporting to come from the Spirit of Beranger the poet:

January 12, 1858.
"Time rolls on; each hour that passes away beholds dropping off the chains of some moral servitude; each proselyte which you make is a slave to whom you restore moral liberty which has been so long oppressed, so long shackled by tyrants of all kinds."

"Sturdy pioneers—holy advance-guards of the democratic army, marching to the conquest of human rights and divine truths—courage! Delay not your efforts, or rather be always thus zealous, always thus worthy of the favors of the Eternal Father."

"Go on, with a good heart and full of faith. Fear not to let the world know what you regard, what you believe, and what you sustain, remembering that all new truth has had its detractors and persecutors. Forward! the road is long; you are opening it; make it beautiful to those who come after you, and endeavor to engrave your names upon the book in which is written the word which guides humanity for centuries."

"Go! and may that immortality which awaits you enable you to endure all adversities, all ridicule, all sarcasms, while you remember that you are battling for God, and for universal freedom; and that cause is the most beautiful that you can find on your little globe."

"Meanwhile, you will judge the tree by its fruit. You have learned that by the one the other may be known."

"We will meet again. Good night, my friends and countrymen."

BERANGER.

Mrs. Emma F. Jay Bullene.

This lady has just concluded a very successful course of lectures in Madison, Wis. The *Daily State Journal* of that city, in a notice of one of her lectures, says:

"Mrs. B. is a lady of good personal appearance, dresses with excellent taste, and demeans herself in a very modest and becoming manner. Her lectures are very interesting, clothed in beautiful and appropriate language, well delivered, and give evidence of decided ability, let them come from whatsoever source they may. This, we think, all who hear them will admit. A portion of each evening is devoted to the answering of such questions as may be asked by any person in the audience. This we think the most interesting part of the exercises, and we understand that this evening will be devoted exclusively to answering questions."

After our article entitled "*The Infamies of the Mediums*," had been placed in the hands of the printer, and when our present issue was nearly ready for the press, we received an article from Judge Edmonds which tends to free the skirts of Spiritualism from certain evils which some persons would fasten upon them. The Judge's article, necessarily crowded out of this number, will be inserted next week.

At length, on Friday afternoon last, we received from the binders, Mr. Partridge's pamphlet, "SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE," and up to the time of the present writing (Monday) nearly 200 copies are disposed of. Single copies 12 cents; postpaid to any part of country, 15 cents, or five postage stamps.

To Correspondents.

"ENOS GILBERT."—Your letter is received, without name of town or State, and the Post-Office mark is entirely indistinct—notwithstanding which, we presume you are somewhere, and if you will inform us, we will reply.

"E. L."—Your favor is received; but we must require the full and proper name of our correspondent, although, if requested, we will make use only of the initials. We will, however, say, that the communication, substantially, is, that there is but one medium in the place; that among other things she is a healing medium, and spends much time in curing diseases; that the religionists oppose her, and so do her own family, to a certain degree, and she is thus troubled and discouraged, but thinks if another medium could be sent there, the people would be obliged to yield their prejudice. We know how to sympathize with our friend in the cause of doing good, and how much prejudice the doctors of diseases, physical and moral, have against their friends being cured except in "their way." But never mind that; go on doing good, and do not allow anathemas to drive you into any indiscretions. Christ went about healing the sick, while the people wrangled about it. Go and do thou likewise.

NEW YORK CONFERENCE.

SESSION OF FEBRUARY 9.

The Conference was opened by a request from Dr. GRAY that the minutes of the last meeting be corrected. He did not make use of the expression, "God, by his manifestations, shows himself to be the great Democrat of the universe." Such an idea of Deity, or such an allusion to him, was not in the Doctor's mind; and he desired it corrected for obvious reasons. Neither did he make use of the expression, "The blood of the martyrs is the seed of the Church." He thinks the Church arose upon spiritual manifestations, and would have lived without martyrdoms; but he said nothing on the subject at that meeting.

Mr. LEVY stated that he was recently in company with some gentlemen who were discussing the subject of Spiritualism, when one of the number, who was not a Spiritualist, related to him the following fact, the names, only, of the parties to it being suppressed in this report: A Jewish family of some distinction, formerly residing in Montreal, where the mother died and was buried, leaving the father and two or more daughters, removed to the city of Brooklyn, with the exception of one daughter who resides in California. Subsequently the father died in Brooklyn. The daughter here, who is a believer in Spiritualism (though, it is proper to state, the sister in California is not), was requested through a medium, by an intelligence claiming to be the Spirit of her father, to have his remains removed from Brooklyn to Montreal, and deposited by the side of her mother's. The daughter, in taking the proper steps to comply with this request, found serious obstacles in the way, growing out of changes which had occurred with respect to the cemetery at Montreal, and was finally assured from what seemed a competent source, that it could not be done, and on the receipt of this information, she abandoned the projected removal. Afterward, in the same way as before, the same request was repeated, with an assurance that it could be done, if she would persevere in the effort. She did so, and it was done as an act of favor on the part of the municipal authorities of Montreal, in consequence of her father's well-remembered public services while a resident of that city. Being accomplished, she wrote to her sister in California, informing her of what she had done, and asking her to bear a portion of the necessary expense that had been incurred. In eight days from the date of this letter, and of course long before it could have reached its destination, she received a letter from her sister, containing this statement: "I went, out of curiosity, to see one of your spiritual mediums the other day, and got the following nonsense and absurdity for my pains: I was told that the Spirit of my father was present, who said he wanted his bones removed to Montreal." These facts suggest their own commentary.

Mr. QUERRU presented a translation designated as No. 2 of a communication on the subject of Animal Magnetism, and the trance. It was given in French, on the 31st of January, 1858, and reads as follows:

MR. QUERRU'S PAPER.

I said to you in my last communication, that the Spiritualists should, to impart a good direction to their investigations, study animal magnetism, its different phases and its effects. To-day I will speak to you of somnambulism, that the English wrongly call clairvoyance. Somnambulism is a peculiar state of the human body, of which clairvoyance is the consequence. The somnambulant state is the cause, clairvoyance, or second-sight, is the effect.

I do not want to say that all those who are gifted with that faculty of second-sight, are absolute somnambulists; that is to say, that they rise and walk during their sleep—"perambulans in nocte"—but I say that all of them participate of that nature in different degrees.

The absolute somnambulant state, preceded by the natural sleep of the somnambulant, is manifested as a peculiar slumber or numbness of the body, which renders the soul as if it were independent of the body, and imparts to it all the faculties possessed by the soul when it has been separated from the body and has become a Spirit.

When the body is in that peculiar state of somnolence, the human soul acquires all the faculties possessed by pure Spirits. It sees through space to the farthest distance; it sees through opaque bodies, and is able, at its own will, to put itself *en rapport*, or to have intercourse, with the Spirits or with the souls of the living.

The ultra-Spiritualists pretend that during the somnambulant state, the human soul does not receive its perception, but through the agency of the Spirits. In this they are wrong, and very wrong. One ought not to injure the neighbor's property to make his own look handsomer. To deny the faculties of the human soul will add nothing to the power of Spirits, or the weight of one grain in the scales of Spiritualism.

How can one imagine that the soul, after parting with its envelope, will suddenly acquire such a magnified power, if it is totally powerless during its human life! This is not logic, friends! Let each one have his own; the part of the Spirits is large enough.

The phenomena which are produced by the natural somnambulant state, can be reproduced by magnetism or the action of the vital fluid, projected by a strong and powerful will. By this process, the man acts by his own essence upon man. He puts the body into slumber, and determines a state which corresponds to the natural somnambulant state, though not so perfect, and which has likewise clairvoyance as a consequence.

The man can, therefore, at his own will, and by his own particular vital power, subdue the animal matter, and freeing the soul from material influences, communicate to it the faculties of the Spirits. He can by the same means re-establish the equilibrium of the vital functions of the human body, when that equilibrium has been disturbed by diseases.

There is what is called animal magnetism, or power of the man upon man, and every true friend of Spiritualism should study it, because the two phenomena are completed, the one by the other, and are explained, the one by the other. It is no more reasonable for a man who does not understand magnetism to deny it than it would be sensible for a blind man to deny the sun because he does not perceive its light.

No, certainly no; the man is not a brute; he is a complete being of himself, who sees, feels, hears, desires; who wills and has power to accomplish his will. It is necessary for the good of society that every honest man should understand this: for the one who denies this truth, attributing to the Spirits all the actions and all impulses of men, deprives himself of any right of complaint if any malefactor attempts to murder him. That malefactor—according to his reasoning—is logically but the instrument of a force which he can not resist, and pur-

ming the theory to its utmost, it becomes no more sensible for a judge to convict a murderer, than it would be to convict the pistol or the dirk by which the murder may have been effected.

When I say that by magnetism the man acts directly upon man, I do not pretend to say that during the operation the Spirits keep themselves apart, and keep their actions in suspense. Very far from it. Every human being is surrounded by Spirit-friends, who strive to be useful to him, and to help him in his efforts to do good.

Magnetism is the point that binds together the human and the spiritual life, and the Spirits always mingle themselves, more or less, to the human magnetic action, doing their best to aid you to produce the greatest amount of good that may result from it.

(Signed) DANIEL LECOMTE, *Magnetizer*.
Pupil of Baron Du Potet, of Paris.

Dr. GRAY said: He agreed with the doctrine of the paper, and would add: There are phases of the somnambulist state which occur spontaneously. He defines trance to be a loss of bodily sensation other than that caused by mechanical injury to the physical structure, or by death. Rerery, ecstasy, profound lethargy, and somnambulism are different degrees of the trance, and occur spontaneously as well as by the influence of the will of another. That these spontaneous conditions are identical with those mesmerically induced, is seen in the fact that the lethargy, for example, may be converted into clairvoyance or into somnambulism, by establishing a rapport with the mind of the patient thus spontaneously affected. By means of this power to affect a transition from one degree or phase of the trance to another, he who understands the pathology of trance, may restore the sufferer to health, who might otherwise have died through improper treatment. He thinks the perfection of the trance is in the ratio of the loss of external consciousness or feeling. When a man is in what is called "a brown study" or reverie, a hurt which would be quite painful were his attention in that direction, is unnoticed or scarcely felt; and from this beginning-point, the state of unconsciousness to bodily suffering may be deepened, as is well known, to the complete trance, in which important surgical operations may be performed without pain. From the fact that we can form a sympathetic rapport with a person in the trance, and through this rapport with their trance-consciousness, can enter into, and change the current of their thoughts and opinions, we learn this truth, to wit, that all inspirations of all ages and all nations are subject to the same law of interpolation—"as it is now, so it was in the beginning and ever will be;" to which he most heartily responds—Amen!

Mr. PARTRIDGE asked Mr. Queru if the paper he had presented accorded with his own views on that subject?

Mr. QUERU replied that it did.

Mr. PARTRIDGE said: Then, upon the mesmeric hypothesis, where is the proof of the spiritual origin claimed for it? On that theory it was but the reflection of the thinker's opinion. If clairvoyance can be established, then it is impossible to prove Spiritualism by any mental test; there can be no evidence of Spirit, because precisely what Spirits are supposed to do is claimed for clairvoyance. He is often admonished to study the facts and principles of mesmerism; he would repay the kindness by advising the students in that class to investigate carefully the facts of Spiritualism, and their inevitable deductions which cover the whole field occupied by the alleged mesmeric phenomena, so far as he has been able to observe for himself, or to learn from others. Man, though a Spirit, is yet in embryo. The grub can not do what the butterfly can, and in this simple fact is the key to the whole chapter of what is called psychology.

Mr. QUERU said: To impress, we must both know and will; but he had no will in this matter.

Mr. PARTRIDGE asked whether the communication was given before or after the discussion of the same subject in the Conference?

Mr. QUERU replied, it was directly after the discussion, but he did not will it. The doctrine of Mr. Partridge makes progress the exclusive province of the Spirit, whereas the man grows rather than the Spirit, according to his hypothesis.

Dr. GRAY said: The point raised by Mr. Partridge is, what proof is there that the paper of Mr. Queru was dictated by Spirits? He answers, there is no proof; and further, that its origin is not of the slightest consequence. If its doctrine is unsound, its reputed spiritual origin can not sanctify it. Matters of duty and questions of science are to be tested intrinsically. Mr. Partridge denies to man the capacity of trance. Epilepsy, catalepsy, somnambulism, religious phrenzy, etc., according to him, are produced by Spirits. We say they are earth-born, and may be self-induced, or may result from the action of drugs. We say the somnambule uses his own spiritual senses. Persons in that state often do silly things; they hide their own property to their own injury and perplexity, and to ascribe somnambulism and epilepsy to Spirits, is to make them the authors of disease and folly. But the fact that the physician can, as before stated, enter into conversation with the trance-patient on matters not recorded by the external memory, and can bring him back to the normal state, by the orderly use of his own will, proves that he can affect his mind by impression, and this is demonstrated by all the facts of psychology, both ancient and modern; that the transfer or perversion is produced here, is evident; else why does the entranced Catholic always see the "Holy Virgin," or the entranced Greek, "Apollo"? These are not immortal Spirits; they are human opinions, made up from the prevailing faith of the age or country, and become objective in the trance by the same law that a walking-stick becomes a snake to the psychologist subject, at the will of the operator.

Mr. COLES said: The substance of Mr. Queru's paper affirms that mortals are of themselves capable of clairvoyance and inspirational perceptions of spiritual forms and truths, although not in the same degree with disembodied Spirits. Such a declaration from such a source places those who hold that none but disembodied Spirits can inspire or control mortal mediums, in as profound a dilemma as were the witches

of old, who were pronounced innocent if they drowned, but if they floated were adjudged to be guilty, and in consequence were ultimately condemned to fire and faggot. Now if, as is claimed, that paper is a production from the Spirit-world, then we have spiritual authority for saying that clairvoyance and trance illumination are gifts belonging to embodied as well as disembodied Spirits; and surely the Spirits ought to know. On the other hand, if its spiritual origin is denied, and it is declared to be a mere reflex or echo of Mr. Queru's mind, then it is again clearly proved that a mortal has the power to inspire a medium and make her speak his own mundane thoughts. Mr. Coles cited two instances in his early experience to show what he considered to be an obstruction in the current of the trance, unintentionally thrown in by himself. In the first case, he visited a trance subject to inquire the whereabouts of an individual, of which he knew nothing except that he had left his home, neither had he anything in his mind with respect to his present location. The clairvoyant gave very minute directions which resulted in his soon finding the person without any difficulty. In the second case, he missed his pocket-book containing a considerable sum of money, under circumstances which induced him to suspect an Irishwoman very strongly. In this dilemma he had recourse to the same fountain from which he drew the former truth. The clairvoyant depicted with great accuracy all the preliminary doings and circumstances of the morning, together with the Irishwoman and where she lived; asserting that she had picked his pocket and had the money, only she could not see it so as to tell him just where she had put it, because of her being so very sly. All this while, as it proved afterward, the money was in his drawer at home, where, in a fit of abstraction, he had placed it with his own hands. He thinks, therefore, it was not an angel who troubled that pool of clairvoyant wisdom, but himself; and he is of the opinion, that the celestial waters are often muddied in this way, by the dumping into them of whole cart-loads of human theories and ill-considered opinions.

Mr. PARTRIDGE said: Mr. Queru presented his paper as a communication from the Spirit of Daniel Lecomte, Magnetizer. But Mr. Q. says the ideas it contains are precisely his own. This shows that a perfect agreement exists between himself and the Spirit. Now if his theory be correct, that he, with the same facility as the Spirit, can impress his views on the medium, and control her to utter or write his thoughts correctly, how can he pretend there is any Spiritualism about it? It certainly does not accord with nature's economy to cause Spirits to do that which he could do as well. This theory, that mortals as well as Spirits can communicate their views through the various processes called spiritual, at once destroys the possibility of proving that Spirits communicate at all, since the mental phenomena are all accounted for in the operation of the mind of mortals. Mr. Queru says, "To impress we must both know and will." Dr. Gray says the mind of man may be transferred and conveyed through a medium unconsciously. Mr. Q. thinks he did not will to make this communication; but he admits the communication came to him through his medium directly after a very earnest discussion of this same subject; therefore we submit that, according to his theory, his mind and feelings were sufficiently excited to exert the adequate force, without any direct or conscious will to have his views sanctified by the spiritual process. We all admit that Spirits communicate with mortals; but why? Is there any fact to prove it which is not susceptible of this mundane explanation? It may be said that secrets and facts are communicated, which transcend the knowledge and mental capabilities of man. But, said Mr. P., it was considered impossible to limit the human intellect before the new theory, that the mind of man in the earth roamed through illimitable space, was borne, and with this added, Shall we undertake to measure it? Mr. Queru says:

"When the body is in that peculiar state of somnolence, the human soul acquires all the faculties possessed by pure Spirits. It sees through space to the farthest distance; it sees through opaque bodies, and is able, at its own will, to put itself in rapport, or to have intercourse, with the Spirits or with the souls of the living."

Mr. P. understands the soul of man to mean something, at least to comprehend, to observe—to be conscious. Why then, he asked, is no soul able to report its observations and experiences in these flights of discovery. If it be said the soul of man on its return from these wanderings is unable to disclose its observations through the physical organism, it is only another form of denying that Spirits communicate; for if these souls which go out of bodies "acquire all the faculties possessed by pure Spirits," and yet can not disclose what they have seen or experienced, then PURE Spirits can not of course disclose anything.

Mr. P. said, the theory rests very much on its own claims, viz., that the Spirits or souls of living persons have formed rapport with persons at a distance, and communicated to and through them by the usual methods of trance speaking, writing, rapping, etc. But he could not accept the theory until these stray souls exhibit as much intelligence through their own organism as they do through those mediums with whom they form rapport. Through these they tell who they are; but when they return to their bodies, they are profoundly ignorant; they can not tell where they have been, or that they have been out at all, or communicated through others elsewhere.

Mr. P. said he had seen no facts, neither had he heard of any, on which the theory put forth in Mr. Q.'s paper could be rationally predicted. He said the facts related by Mr. Coles were the same in character as those alluded to in Mr. Q.'s paper. In the first instance, Mr. Coles was correctly directed as to a matter of which himself and the medium were ignorant; consequently the information must have proceeded from some other source, which was undoubtedly spiritual. In the second case, Mr. C. thinks that his mind was transferred, and that he controlled the medium; but in this, like all other such cases, we are obliged to go to the spiritual theory to explain some portion of

the phenomena. Neither Mr. C. nor the medium knew where the Irish woman lived! Who then told them? Nobody but a Spirit.

Mr. P. maintained that the paper of Mr. Q. and the facts related by Mr. Coles, were explainable only by the hypothesis that a familiar Spirit of these gentlemen, who was entirely in the persuasion of Mr. Q., and partially in the persuasion of Mr. Coles, communicated nearly their thoughts and desires. This is a very common occurrence. Relying on these familiar Spirits as authority for our errors, has been the bane of spiritual intercourse in all ages. Moses thought it best to stone to death the supine authoritarians, in his day. Saul banished them from the land; while the more discreet investigators were constantly urged not to accept a communication from a familiar Spirit who is in our persuasion, because it confirmed our errors, but to reflect whether these communications accord with facts and reason.

Adjourned.

E. T. HALLOCK.

COMMUNICATION FROM HENRY CLAY.

BELOTT, WIS., January, 1858.

This is the continuation of the communication from Henry Clay, by William Bishop, medium, in Sacramento, March 1, 1855.

L. A.

Q. Do Spirits require or make use of clothing, or ever suffer from the heat or cold? A. Spirits use clothing the same as we in the form; they suffer from heat and cold, but it is not suffering as you understand it, it is only the want of proper degrees of happiness.

Q. Is their clothing material, and do they fabricate it themselves? A. Spiritual clothing is entirely material, but as to where it comes from, I can not tell, as in fact I never inquired. When I use the word material, I use it as synonymous with Spirit-materiality. When we first enter the Spirit-land, at our first recollection we are habited in this spiritual clothing, and it lasts until we reach another sphere, when we receive it again in the same manner.

Q. Do Spirits have any particular locality they call their home? A. No; when they enter the Spirit-world, they select those that they wish to associate with, and if it is agreeable to both parties, they remain together, and each other's society is their home, circumscribed within the boundaries of their own particular sphere.

Q. Do the ties of consanguinity lead them to seek each other's society, and form family circles? A. In some cases it does, but it is the same here in that respect that it is with you. The ties of kindred are not considered of greater importance than the ties of friendship; in fact, in a large number of cases the latter is the stronger.

Q. Is what we call light or darkness any obstruction to the vision of Spirits? A. Is light or darkness any obstruction to the action of mind or electricity? Mind acts on electricity as a medium of conveyance; if you were shut up in a perfectly airtight and dark room, Spirits could communicate with you, although they are material. Their forms would not be with you, for they could not penetrate solid matter; but by using the will-force or electricity which pervades all substances, we can influence the mind of an Adamic medium; some Spirits of a higher sphere become so sublimated that they can enter into the principles of solids; that is, they can penetrate and exist within them, the same as electricity exists within them, but those are far above us.

Q. Do Spirits ever become so sublimated as to be merged into the one general mind, and lose their identity? A. They never become so sublimated as to lose all their materiality; consequently they always preserve their identity.

Q. Can Spirits be placed at so great a distance from us as to be unable to communicate with us? A. I do not know, but viewing from analogy, I should think they could; for the greater the distance I am from a circle, the more difficult it is for me to act upon the medium, and as I have never been but a short distance from you as yet, I can not tell.

Q. Can you give us some idea as to how you regard distance and your powers of locomotion? A. If we wish to change our locality, we place our minds upon the place we wish to visit, and the will-force does the rest. How this is accomplished, I can not explain, as I do not know. As for distance, we take no note of that, for we can travel a long distance in as short a time as we can a short distance; for all we have to do is to will it, and we are there.

Q. Can you visit any star or planet within the range of our vision? A. There is no body within the range of the most powerful instrument that man has, that I can not visit, but I can travel but a short distance comparatively.

Q. If one of us were placed upon the most remote star with-

in the range of our most powerful telescope, and the vision extended in a continued line, would we still see stars and planets beyond? A. You would, but the scene would be too grand for mankind in the form to contemplate.

Q. How far are you from us now? A. I am in this room.

Q. Can you enter the room as it is, or do you take advantage of the opening of the door to come in? Do you mean to have us to understand that your Spirit-body is actually in this room? A. I do.

Q. Are there other Spirits present with us? A. There are; some of your friends are here, and I must leave. H. CLAY.

March 2, 1855 Evening Circle.

Q. What constitutes spiritual improvement? Is it a refinement of spiritual matter? or a cultivation of the mental faculties? or does one necessarily lead to the other? A. Spiritual improvement consists in a nearer approach to the feelings of brotherly love. Mental development has but little to do with it, although as you progress, that is given you as an element of happiness; as no mind can progress in happiness without progressing in knowledge; and an advanced state of knowledge can not be obtained without a proper degree of mental improvement.

Q. Are there any Spirits so unhappy as to desire to return to the body, if it were possible? A. There are Spirits that are in such a state, that if they expressed a wish, it is probable they would wish to return; but this is owing to their not having any desire for improvement, for if they have any such desire they can learn how to progress, but without this desire it is utterly impossible. I must go; I told you I could not stay long.

FACTS IN MICHIGAN.

IONIA, MICH., January 25, 1858.

CHAS. PARTRIDGE, Esq.:

Dear Sir—It may not be wholly uninteresting to the numerous readers of the TELEGRAPH to hear from this quarter of the country occasionally. I therefore take the liberty of addressing you upon the subject of "Harmonial Reform," and the various facts connected therewith.

Allow me to premise that this whole region is deeply agitated upon the subject above alluded to; especially upon the department of "Spiritual Manifestations." Some of the more striking facts I beg leave to relate.

FACT No. 1.—About three weeks ago, Mr. — Shear, of Lowell, Kent county, Mich., a gentleman of respectability and undisputed veracity, attended a "circle" out of curiosity. A medium—Miss Mary Kelsey—(I am permitted to use names) was influenced to go to him—an entire stranger—and inform him that the Spirits would cure his eyes, if he would permit them. He subsequently determined to make the experiment, and called on the medium for that purpose. He was placed under some restrictions of diet, and manipulated a little, for the purpose of inducing proper magnetic conditions; and informed that if he would come every day for six consecutive days, he should be cured.

It may be proper here for me to state that I have the statement from Mr. Shear's own lips. He told me that for four years he had not been able to distinguish a black man from a white one, across an ordinary-sized room, and that the lids of his eyes had been granulated for many months. He had suffered operation after operation with caustic, made many applications of various remedies under the treatment of the best oculists in the country, and expended large sums of money, all to no effect. He had begun to consider his case incurable, and had become almost hopeless. He called upon the medium on Monday, when his eyes were first treated, merely with a few touches of the medium's fingers, and in like manner on the five succeeding days. I saw him on the Sunday after the sixth operation, and his eyes were to all appearance well—at any rate he pronounced them so himself—said he could see at a distance as well as he ever could, and could read fine print for a long time without inconvenience. His heart was leaping like the man's we read of, who said that, "whereas he was once blind, he now saw."

FACT No. 2.—Amos Chase, of Cannonsburg, is a medium of peculiar powers. He informed me that his infant son was sick, and while attending upon him, he became influenced, and soon experienced the taste of castor oil upon his palate, apparently swallowed it, and at once experienced all the operations of castor oil in the stomach; and when these sensations began to subside, the child began to be similarly affected, and soon after this influence had entirely left the medium, the child was under a full and powerful operation of a cathartic. He had, during the day I

conversed with him, suffered the nauseating effects of two emetics in like manner administered to a sick child with surprising effects.

These cases involve some questions in the laws of physical and mental sympathy, which may be worthy of consideration in some of the modern philosophic schools, to wit: "The New York Investigating Class." Mr. Chase informs me that the thought of these remedies never enters his mind until he tastes them or experiences their effects.

FACT No. 3.—An old man in the town of Vergennes, Kent county, has been afflicted with inflammatory rheumatism for a number of years. The muscles of one of his lower limbs are very much contracted; the flesh is wasted; the limb is much smaller and some shorter than the other. He has not been able to walk without a long cane, used with both hands, for many years, and suffering excruciating pains in the effort. Within a week, under the treatment of Mr. Chase and Mr. Nash, in which no remedies save the manipulation of their hands were employed, he has been able to dispense with the use of his cane, and walk about comfortably.

FACT No. 4.—Stephen Aldrich, of Berlin, Ionia county, has been nearly deaf for over thirty years. About a year since, he was manipulated by his daughter, Mrs. Ware, for some then unknown purpose, and within a few days thereafter began to hear better. Subsequently he was manipulated again by another lady, and from that time to the present he has heard as well as ordinary men of the age of sixty or more. I am personally acquainted with all the parties, and know them to be entitled to entire confidence.

MORE FACTS.—At our friend B. Lewitt's rooms, in Fallsburg, Kent county, I, with scores of others, have witnessed a variety of the physical manifestations, such as playing on the tambourine, drum, guitar, carrying the same about the room over the heads of the assembly at the time, conversing through a speaking trumpet; audibly and freely, and a great variety of similar manifestations, among which was the presentation of a Spirit-hand to our sense of feeling—not yet to the sight—all of which have stood the most rigid scrutiny and artful tests.

In my own experience, a high fever, producing aberration of mind at the time, has been broken up within forty minutes, without physical contact, and the patient entirely restored to health, not the slightest paroxysm of fever returning. Here again is a question in the law of sympathy. I was not within twelve feet of the patient, never saw him before, and never spoke to him.

RELIEF TO THE DYING.—The beautiful case I am about to record is one that rejoices my own heart, and may fall like a healing balm upon many a wounded spirit, to know that we can "bear one another's burdens" even in the hour of death.

A sweet child of ten or eleven months of age, over whose inanimate clay I was called upon a few days since to address the sympathizing souls of numerous friends, was dying of quick consumption—Mary Kelsey and A. Chase (above spoken of)—and others surrounding the bedside. When all hope and all prospect of recovery were over, and its wasting strength grew less and less, the little sufferer was relieved of all the distressing efforts of nature to retain the life-principle, and restore harmony to the crumbling earthly form, by the media taking all the apparent agonies upon themselves. The deep convulsive coughing, the strangling consequent upon the suffusion of the throat with mucous matter, the muscular contortions, the death-rattle, and even the final chill, were experienced and borne by Miss Kelsey, while the little innocent one sweetly slept the remnant of his life away. And yet no suffering, not the slightest, was experienced by the medium. O! glorious relief to dissolving humanity! O! glorious hope to deeply sympathizing and grief-stricken hearts! The agonies you have dreaded to encounter, and have shrunk from witnessing, may be lifted from your own loved one's form, and painlessly borne by some earthly friend, while your own joyous feet step lightly from the tottering bridge of life, upon the ever-verdant thither shore of the "dark and fearful river." Call these earth angels about your bed of sickness in the dying hour; they may be angels of mercy sent with "healing in their wings" to your afflicted forms. They may be the "gate called beautiful" to your Spirit opening to the resplendent mansions of the higher life.

We often interchange social visits with our friends in various parts of the "Grand River Valley" and vicinity, and thus cheer and refresh each other's spirits. Let our Eastern friends who are co-sympathizers and co-workers with us in the cause of human

redemption, be assured there is room enough in our large hearts and humble homes, for them, should they see fit to visit us.

I shall make no apology for the length, diction, or chirography of this article. You will please accept it from the hard fist and warm heart of a plain, practical farmer, and do with it whatever you think best, and believe me in the good work.

Yours, ever, L. B. BROWN.

FESTIVAL AT WATERTOWN, N. Y.

BROTHER PARTRIDGE:

As you request the friends of the cause of Spiritualism to keep the readers of the TELEGRAPH posted as regards the advance and interest manifested in their respective localities, allow me, one of your oldest readers, to add my mite toward making up the weekly mass of interesting matter your valuable journal contains. We have just had our third annual festival, held at the residence of O. B. Van Wormer, and judging by the numbers present at our former ones, the cause has gained greatly. At our first festival there were not more than forty individuals present; at this, our last, there were two hundred or over. As we were not sure of procuring a speaker until a few days before, we could not give as general notice as we should have done had circumstances been different. Suffice it to say, the friends of the cause came from all parts of the country, ranging from children to the grey-headed sire; and if the features are a sure criterion by which to judge of the ability and strength of mind, I should be far from classing our Spiritualists in this section of country with fools or mad men; but our ranks are made up of those individuals who have ever stood foremost in all the prominent reforms of the day, both political and religious.

After securing the services of G. M. Jackson as speaker, notice was given to those friends we could reach; and it would have done your soul good, Brother Partridge, to have seen the cheerful countenances flocking in, bearing with them the good things of our physical needs, in baskets, pails, bags and boxes, to supply the wants of this earthly body. After doing justice to the ample supply so bountifully provided, the festival board was removed, and our spiritual needs were next attended to, and we hope in some measure supplied. The house was next called to order; the exercises were opened by prayer by Brother Abbot, of St. Lawrence county, and this was followed with singing by the choir. G. M. Jackson then followed by reading a spiritually-dictated address. * * * I would give you some idea of it, if I could command the language, but I find myself incompetent to justly describe. Enough it will be to say that it was sound and true. An essay was then read, written through Josephine Hinds, a trance-speaker, and a beautiful production it was. Next an address sent in to the Watertown friends from Brother J. R. Pierce, one of the oldest Spiritualists of Oswego City, who was unexpectedly prevented from meeting us at this time. * * * The Spirits then favored us with an address through the organism of Brother Jackson. * * * All passed off in harmony. A number told their experience, among whom were Mrs. Ball, Mrs. Van Wormer and others, and we parted in hopes to come together again in a grand mass on the 2d and 3d of July next.

Yours for truth and progression, MRS. A. A. VAN WORMER.

REV. JOHN PIERREPONT AND SPIRITUALISM.

MESSRS. EDITORS: MADISON, N. Y., January 25, 1858.

Rev. John Pierrepont delivered his poem, entitled "Onward," at Hamilton, in this county, on Friday evening last. The first part of the poem indeed, all but the closing portion, was in his usual style, with perhaps less of the humorous than what is contained in some of his other poems; but the latter part of it was a triumphant answer to those who treat Spiritualism contemptuously, or pronounce it unworthy of attention. It was a manly and energetic vindication of the right of such a doctrine, backed by such facts as should be heard before the subject is condemned.

The committee of the Association before whom the poem was delivered, received an intimation of the nature of the production from Mr. P., but were not aware of its extremely radical character. The audience, composed almost entirely of opponents of Spiritualism, were surprised and displeased, and public dissatisfaction was freely expressed next day. But it would seem that such decided disapprobation comes with an ill grace from men who have allowed flippant tirades against Spiritualism to be heard before the same Association, and in the same place (the Baptist church), and to pass without a word of censure. Complaints of its bad taste are frequent now; but the writer is informed that a prominent member of the Association told the lecturer in substance, that no one would object to his saying as much as he pleased about Spiritualism, provided he took the right ground. Such is bigotry!

This cool reception of the Poem is no matter of surprise, when it is recollected that the village contains no Spiritualists, or next to none—that it is the seat of a Baptist University, and that the religious feeling of the people is strongly orthodox; but orthodoxy never, within the writer's knowledge, received such a shock there as it did on the evening in question.

Yours, etc. A. S.

Brother Bingham, writing us from Meriden, Ct., says: "Spiritualism is working its way silently, but surely, among us. We have in course of development writing, speaking, and healing mediums. Mrs. Tuttle, by her public lectures, has made a powerful impression upon the minds of the citizens of Middletown and vicinity. She answers all the objections and interrogatories of the learned doctors, and puts to shame the skepticism of gray-haired infidels. Middletown, Meriden, and the adjoining towns are now open for the labors of first class lecturers."

Interesting Miscellany.

(From the National Era.)

THE PIPES AT LUCKNOW.

BY J. O. WHITTIER.

Pipes of the misty moorland,
Voice of the glen and hill,
The drone of highland torrent,
The song of lowland rill!
Not the braes of bloom and heather,
Nor the mountains dark with rain,
Nor maiden bower, nor border tower,
Have heard your sweetest strain!

Dear to the lowland reaper
And plaided mountaineer,
To the cottage and the castle,
The Scottish pipes are dear.
Sweet sounds the ancient pibroch
O'er mountain, loch and glade;
But the sweetest of all music
The Pipes at Lucknow played!

Day by day the Indian tiger
Louder yelled, and nearer crept;
Round and round the jungle serpent
Near and nearer circles swept.
"Pray for rescue, wives and mothers—
Pray to-day!" the soldier said,
"To-morrow, death's between us,
And the wrong and shame we dread."

O! they listened, looked and waited,
Till their hope became despair,
And the fobs of low bawling
Filled the pauses of their prayer,
Then up spake a Scottish maiden,
With her ear upon the ground;
"Dinna ye hear it? dinna ye hear it?
The pipes o' Havelock sound!"

Hushed the wounded man his groaning;
Hushed the wife her little ones;
Alone they heard the drum roll,
And the roar of Sepoy guns.
But to sounds of home and childhood
The Highland ear was true:
"Dinna ye hear it?—'tis the slogan,
Will ye no believe it noo!"

Like the march of soundless music
Through the vision of the seer,
More of feeling than of hearing,
Of the heart than of the ear,
She knew the droning pibroch,
She knew the Campbell's call;
"Hark! hear ye no MacGregor's—
The grandest o' them all!"

O! they listened, dumb and breathless,
And they caught the sound at last;
Faint and far beyond the Goomtee
Rose and fell the piper's blast!
Then a burst of wild thanksgiving
Mingled woman's voice and man's;
"God be praised! the march of HAVELOCK!
The piping of the clans!"

Louder, nearer, fiercer as vengeance,
Sharp and shrill as swords at strife,
Came the wild MacGregor's clan-call,
Stinging all the air to life.
But when the far-off dust cloud
To plaided legions grew,
Full tenderly and blithesomely
The pipes of rescue blew!

Round the silver domes of Lucknow,
Round red Dowlah's golden shrine,
Breathed the air to Britons dearest,
The air of "Auld Lang Syne."
O'er the cruel roll of war-drums,
Rose that sweet and homelike strain,
And the tartan clove the turban,
As the Goomtee cleaves the plain.

Dear to the corn-land reaper
And plaided mountaineer,
To the cottage and the castle,
The piper's song is dear.
Sweet sounds the Gaelic pibroch
O'er mountain, glen and glade,
But the sweetest of all music
The Pipes at Lucknow played!

IMPORTANT DISCOVERY.—A Frenchman, M. Collongues, announces that, from numerous experiments, he has discovered that immediately after death a murmuring sound is heard in the body, lasting five, ten, and even fifteen hours. It diminishes gradually, and ceases first in the parts of the body which are farthest from the heart. In an amputated member, the same sound is heard for several minutes. The non-existence of this sound may be considered as a sure sign of the total cessation of life. Mr. Collongues calls this branch of auscultation *dynamoscopia*.

LOWELL.—A published statement of the manufacturing industry of Lowell, shows that the total number of mills in that city is fifty-two, the capital stock of which is \$13,900,000. The average wages of females, clear of board, per week, is \$2; of males per day, clear of board, 80 cents. The increase in the population of Lowell for the last ten years was 12,589. The several manufacturing companies have established a hospital for the convenience and comfort of persons employed by them respectively when sick, which is under the superintendence of one of the best of surgeons and physicians.

IMMIGRATION FOR 1857.—During the past year 184,773 immigrants arrived at the port of New York. Of these 57,106 were from Ireland, and 78,768 from Germany.

BREEDS OF DOMESTIC CATTLE.

The sheep, the dog, and the domestic poultry, have been in a state of subjugation to mankind since the very commencement, if not of human language, at least of recorded history; and of no one of which does the precise representative exist wild at the present hour, so far as has been ascertained, in any region of the earth. Attempts have been made to deduce the race of neat cattle, of which there is properly but one species, known to naturalists as the *bos taurus*, having, however, many subordinate varieties, from the European bison; from the urus of the Romans, aurochs of the Teutons and Celts, which existed in the classic ages in all the great forest tracts of Europe, north and east of the Danube and the Rhine, and in the British Islands; or from another extinct species, described as *bos primigenius* by naturalists, the fossil remains of which are discovered, together with those of the aurochs, in the London clay in Essex, and at Herne Bay, in the bed of the Avon, and in the bogs of Ireland and of the Scottish Highlands.

Cuvier, indeed has expressed an opinion that the skulls of the species last named differ so little from those of the present oxen, that there can be little doubt of their having belonged to the stock from which the latter have all proceeded, these having, however, degenerated in size, and varied from them and from each other in minor points, owing to difference in climate, food, and other causes depending upon domestication. Their magnitude is at least one-third greater than that of the largest breed of modern oxen, and their horns are much more massive.

To this opinion Professor Owen demurs, conceiving the *bos primigenius* to be a distinct species from the common ox, as it is from the bison or aurochs, in company with which it once roamed the savage solitudes of the great Caledonian forest. There is another fossil species, which has been discovered at great depths in bogs in Tyrone, in Longford and Westmeath, in Ireland, and in Essex, Middlesex, and Devonshire. In Great Britain, so recently as 1839. It is not only distinct from all the other fossil species, but differs little in its size, and in the diminutive horns which it exhibits, from the runts and kyloes of Kerry, and the Scottish Highlands, and these, there is room for supposing, are the nearest existing varieties to the cattle which were already, according to Caesar, domesticated by the savage and painted Britons prior to the Roman invasion. This fossil has been named, from the length of its frontal bone, *bos longifrons*; and Professor Owen seems to lean to the opinion that these remains may be those not merely of the ancestors of the domesticated oxen of the early Britons, but of the subjugated animals themselves.

It is, therefore, all important, when we propose to breed animals for the purpose of improving the general stock, or race, to ascertain whether there be or be not any pure original stock, by recurrence to which all inferior stocks or families may be improved and raised in characteristics.

In the case of the horse, this was indisputably the fact. The Arab horse, whencesoever he was derived—for it is notorious that Arabia is not the native land of the horse—was, two hundred years ago, the most characteristic, vigorous, and in all points, superior horse in existence—probably because he then existed, and now does so no longer, in the purest and nearest form to his original condition.

Now, if in neat cattle, as in horses, we could at once recur to the original type of the race; if we could say here is the thorough-bred bull or cow, as we can of the stallion and mare, and all the rest are but dunghills, we should have at once an invariable standard, and an unexceptional rule for breeding, since every cross of the inferior but gradually improving female to the superior male would be in that case a certain step gained; and the breeding of cattle would approach, as that of horses does, nearly, and every day more nearly, to an exact science.

But nothing of the sort is true of neat cattle. No one race of oxen is thorough-bred, as compared with any other race; nor is there any race so distinctly superior to any other that we can predicate to a certainty that crossing two different races, families or varieties will produce an improved offspring.

MIRACULOUS.—A physician converted and diseases cured in an instant.

—The Rev. Father Gaudentius Rossi, assisted by the Rev. Father Antony Calandri and Luke Bandinelli, all belonging to the Passionist Monastery of Blessed Paul of the Cross, Birmingham, Pa., have for several weeks past been giving missions, with marvelous success and effect, in different parishes of the Diocese of Brooklyn. These holy and self-denying missionaries gave their first mission at St. Joseph's Church, Bedford, in the bounds of Brooklyn city. The religious interest by this first mission was of the most remarkable character. The church was thronged at every service; more than five thousand went to communion, and at the close of the mission, some twelve or fifteen non-Catholics, some of them persons of superior education, were received into the church. In the course of this mission, it is asserted, on credible authority, that God was pleased to manifest his favor by special graces of an external character. The rumor, some say, went abroad among the humble, who mostly compose the parish, that bodily diseases were cured by some of these missionaries. The blind, the lame, the afflicted with various chronic diseases, were brought to the church in great numbers. The sensation created by this movement among those unprepared by their education for such "signs following them that believe," was intense. Father Gaudentius blessed those that came to him with the relics of the holy founder of his order, Blessed Paul of the Cross, and in some cases cures were effected on the instant. Others were popularly reported, but not so well attested as to be cited here. A physician of Brooklyn was one of the number converted by the grace bestowed in this mission. —N. Y. Freeman's Journal.

The Rochester Union remarks on the above that it could believe the whole story except the conversion of the physician. That, the Union claims, is a miracle too impossible for these latter days.

THE OLDEST BOOK.—The oldest book known to be extant, which has the name of the place where it was printed, and that of the printer, together with the date of the year when it was executed, is a beautiful edition of the Psalms in Latin. It was issued at Mentz, by Faust & Schoeffer, 1457, just four hundred years ago. The most perfect copy known is in the imperial library of Vienna. It is printed in folio, on vellum, and is a superb specimen of printing. A second edition of the work was issued in 1459, under the patronage of the St. Alban and Benedictine Monks, which contained, probably, the first printed text of the Anathanasian creed.

SOMETHING OF A SPOT.—A Correspondent of the Charleston (S. C.) Courier, says: "A large spot has recently made its appearance on the sun. It is 40,000 miles in diameter, of rather triangular figure, along the borders of the penumbra, within which are four or five large nuclei, and several smaller ones in the form of dots and lines. The diameter of the spot being about five times that of the earth, its surface must be more than six times the whole surface of the earth, or fifteen times greater than the habitable portion of the globe."

BELIEVERS IN ENDLESS MISERY.

An old subscriber demands that we shall publish the following article once every year:

Question. By whom was Jesus persecuted? **Answer.** By believers in endless misery.

Q. By whom was he crucified? **A.** By believers in endless misery. **Q.** By whom was Stephen stoned to death? **A.** By believers in endless misery.

Q. What did those forty men believe who bound themselves with an oath that they would not eat and drink again until they had killed Paul? **A.** If they were Pharisees, (as they probably were), they believed in endless misery.

Q. Who persecuted the early Christians with cruel mockings and scourging, yea, moreover, with cruel bonds and imprisonment, so that they were stoned, were sawn asunder, were slain with the sword, some of them, and others suffered even more horrid deaths? **A.** The believers in endless misery.

Q. Who persecuted the Waldenses, and other early Protestant sects? **A.** The believers in endless misery.

Q. Who slew thousands of innocent men, women and children, on St. Bartholomew's day, in France? **A.** The believers in endless misery.

Q. Who established the Inquisition, in which men have been buried alive, broken on the wheel, stretched on the rack, scalded in boiling water, roasted before hot fires, etc. **A.** The believers in endless misery.

Q. Who burned heretics at the stake? **A.** Believers in endless misery.

Q. Who have been the cause of all the persecutions that have been carried on in the Christian church? **A.** The believers in endless misery.

Q. Who drove the puritans from home in the depth of winter, across the Atlantic? **A.** Believers in endless misery.

Q. Who persecuted the alleged witches, and imprisoned and killed them? **A.** Believers in endless misery.

Q. Who stoned John Murray in the pulpit in School-street, in Boston? **A.** Believers in endless misery.

The above facts, we believe, are undeniable. Now, is it not strange, that the people who have done all these abominations, have, in every age in which they have lived, supposed themselves to be the peculiar people of God, and trusted they were to be blessed in God's presence forever, on account of their good deeds? Is it not fair to presume, since such consequences have invariably attended the doctrine of endless misery, that said doctrine has an evil influence on the human heart, drying up the streams of human kindness, and leaving men scared with wrath and malevolence? —*Trumpet*.

MINNESOTA—TERRIBLE TRIALS.—We learn from Mr. Lewis Hopper, that a German named Frederick Walther, who formerly worked for Mr. Presley, of this city, while hunting for deer, on the 6th of December last, with a dog, lost his way in the woods, and after traveling five days and four nights, without food or shelter, and when in a state of almost starvation, killed his dog in order to satiate the gnawings of hunger. Two hours afterward he was discovered by Mr. Thompson of St. Anthony, who was out searching for a pine claim. When found his feet were frozen, and his dead dog was thrown over his back, a part of which he had eaten. As soon as he was discovered he was taken by Mr. Thompson and another gentleman to a camp, where a fire was built, and where he remained four days. He was then conveyed to the house of Mr. Hopper, where every attention was paid him, and where he remained ten days. During that time his feet became mortified. Mr. Hopper procured help, and he was conveyed to St. Anthony, to the residence of Mr. Myers, where both feet were amputated and where the unfortunate man now lies.

ORIGIN OF ODD-FELLOWS.—It has been supposed by many that the origin of the society of Odd-Fellows, or rather the organization of that association, was of comparatively modern date. They will be somewhat surprised, however, says the Cincinnati Times, "to learn that its origin dates as far back as the time of Nero, and was established by the Roman soldiers in the year 55. At that time they were called 'Fellow-Citizens.' The present name was given them by Titus Caesar, twenty-four years afterward, and they were so called from the singular character of their meetings, and from their knowing each other by night or day by means of mystical signs and language. At the same time he presented them with a dispensation, engraved on a plate of gold, bearing different emblems of mortality. In the fifth century the order was established in the Spanish dominions, and in Portugal in the sixth century. It did not reach France and England until the eleventh century. It was then established in the latter country by John De Neville, who, assisted by five knights from France, formed a Grand Lodge in London. This ancient fraternity has now its lodges in every quarter of the globe."

LIQUID GLUE.—This is one of the most convenient appendages of domestic life, which modern ingenuity has devised. Every careful housekeeper will prize it as a convenient assistant in cobbling up a broken chair, or in replacing a bit of loose veneering on the furniture. Indeed, for all purposes where it will not come in contact with water, this glue may be used with safety. But few of the many who would like to have it know how to make it. To prepare it, take glue of good quality and dissolve it in as small a quantity of hot water as possible; then, while yet hot, remove it from the fire and dilute it to the proper thinness by adding alcohol, after which it should be bottled and the mouth of the bottle kept covered with a piece of india-rubber, or anything else that will exclude the air. Alcohol will preserve glue made in this way for many years, keeping it from putrefaction in summer and from freezing in winter. In cold weather it requires only a little warming to make it ready for use. This convenient article has been in use in England for many years, but has never been extensively known in this country.

THE ARMY OF THE UNITED STATES consists of 19 regiments, comprising in all 198 companies. When these companies are full, the aggregate force amounts to 17,984 men. The army in 1842 numbered about 8,000 men. In fifteen years it has been increased by about 10,000. At this rate we shall soon have a standing army of 50,000 men. The simplicity of our early republicanism is passing away, and we are hastening to follow the example of all the older governments of the earth. The proposition comes from the War Department, in its Annual Report, to increase the Army at once to the extent of five new regiments, or, in other words, to add something over a fourth to the existing force.

RATHER A SALT LAKE.—There is a lake 200 miles long, between Corpus Christi and Brazos Santiago, so salt that a skiff can not proceed but about 40 miles from the latter place, because of large, solidified cakes, extending clear across the passage—so says a writer in the *Plaquemines Sentinel*, who has visited it. The same writer adds, that on the side of the main land, crystallized salt is to be seen piled up in blocks, one upon another, and shining in the sun like glaciers.

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 See Spiritual Telegraph, October 10, 1887. 284 1y

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Mrs. Henry Choteau's boy, five years of age, was cured of Dumbness, never from his birth having spoken. Address, **MRS. H. CHOTEAU, Clark Avenue, St. Louis.**
 Mrs. Scaffel, Market street, between 14th and 15th sts. St. Louis, Cancer on the Breast, weighing 5 1/2 lbs. (surgical measurement). This was an extremely interesting and truly astonishing case; this cure took the entire family of St. Louis by surprise. The most eminent physicians and surgeons of England had operated upon her, likewise Dr. Pope, Dean of Pope's College, St. Louis, and all had pronounced her incurable. The history of this case has been published in all the leading papers and medical journals of America and Great Britain. A perfect cure was made in six visits.
 Miss Ann Arnot, daughter of J. Arnot, exchange and livery stables, St. Louis, extreme case of malformation of ankle and foot (born so). The St. Louis faculty had decided that when maturing change occurred, death would ensue. Entire cure made in three months, the young lady being now alive, well, and with a perfect formed foot and ankle. Drawings of the various forms during the change are now in possession of Mr. Arnot.

Andy Lemmon, of the firm of Lemmon & Overstall, St. Louis, called upon Dr. Scott, to be relieved of pains in the back, supposed to be rheumatic, obtained the desired relief, and was then informed by the doctor that in a very short time he would lose the entire use of his limbs. In the course of a few weeks' business called Mr. Lemmon to the east. Upon his arrival at Baltimore the power and use of his limbs suddenly left him, and he was compelled to be carried to the hotel, where he remained paralyzed; his brother went to Baltimore, and at his entreaty he was carried back to St. Louis, to be operated upon by Dr. Scott. Twenty days under Dr. Scott's hands entirely restored the use of his limbs.
 Mrs. Ellen Miller, daughter of the Rev. Mr. Peasdale, was pronounced by the physicians attending upon her to be in the last stages of consumption, and as such was given up by them as hopeless. She expressed a desire to breathe her last, surrounded by her family, and amid the scenes of her youth was carried to St. Louis to breathe her last. Dr. Scott was desired to test the miraculous powers possessed by him, and the doctors declared with the hope of curing her, but to be exposed as a humbug. Dr. Scott visited her, and he can truly say, as "Miser wrote, *veni, vidi, vici*. He came, he saw the patient and the disease was conquered. The lady is now hale and hearty.

Mr. M. Bard, gate-keeper at the toll-gate on the Warrenville road, had lost the entire use of one arm, could not move it up or down. After the second visit to Dr. Scott he was able to move it at pleasure and straighten it out, also to lift and carry for some distance a peck of corn.

Mrs. —, a lady advanced in years, weak and inflamed eyes, sight perfectly restored in only six visits. The address will be given to those inquiring.

Mrs. —, affection of kidneys, in ten visits completely restored to health.

Mrs. —, has been troubled with asthma for years, one week's attendance relieved her.

Mrs. —, wife of Dr. —, troubled with paralysis of throat and palate, restored in five days.

Mr. and Mrs. —, moving in the first circles of society, sight and hearing rapidly restored.

Mr. —, troubled with the worst kind of piles, one visit and three applications of Pile Salve, perfectly cured. Also some forty or more now under treatment, to all of whom the doctor has permission to refer, as they are satisfied of having received great benefit, and to procure rapidly the permanent cure. The names left out in the above certificates will be furnished to those who wish to consult them.
 A. McLain, Engineer on board the steamer *Australia*, erysipelas in hand; for eight days had not slept. Dr. Harr, of St. Louis, had, as a last resort, lanced the hand. The hand appeared badly mortified, and was green up to the elbow. His friends became alarmed, and the doctors declared that he must either lose his arm or his life. His friends now prepared to take him to Pope's College to undergo the operation. He was placed in a carriage to proceed to the college, when a Mr. K. Clarke jumped into the wagon, and said: "I am a better driver than any here. I will go to the college, you fellows," when, instead of proceeding to Pope's College, he drove the sufferer to Dr. Scott's, and in twenty-eight minutes Dr. John Scott drew the swelling and apparent mortification entirely from the elbow, and the patient went to sleep and slept calmly. In four days Mr. McLain resumed his duties as engineer on board the steamer, a sound and hearty man. Mr. A. McLain now resides in New Brighton, Beaver Co., Pa. Mr. Jaquay, a patient now under the treatment of Dr. Scott can testify to the above facts, or a letter sent to Mr. McLain, will be answered.

Dr. Rutherford, Louisville, Ky., was afflicted for 35 years with rheumatism, was entirely cured in three weeks.

Dr. Green, of Louisville, Ky., had case of rheumatism, perfectly cured in one week.

Miss Bridget O'Neill, hemonidia, cured in ten days.

Mrs. D., Cincinnati, flooding, stopped in five minutes.

Miss Mary Chamblin, an aggravated case of suppressed menstruation. When called in the patient was speechless. In two days she was enabled to walk—perfectly cured in five days. Fine street, between 12th and 18th, St. Louis.

John Brown, bar-keeper, steamer *Flying Cloud*, given up by the regular physicians and pronounced unable to live one hour, with hemorrhage of the lungs. The bleeding was stopped in four minutes.

Frank Newell, book keeper to the firm of Stenhouse & January, St. Louis, cured of stuttering by one application of the hands.

Mr. Carr, District Attorney, Lexington, Ky., cured of heart disease in ten visits.

Mrs. McCannitt, St. Louis, a very bad case of heart disease, cured by one application of the hands.

Mrs. Mary Stewart, hemorrhage of the womb, cancer upon the back, and several other diseases. This case being one of extreme delicacy, the full particulars will be made known and described to all who may find it interesting.

Miss —, of St. Louis, blindness cured in five days. At the request of the patient and her friends the name and particulars are suppressed, but to all who may inquire of her, the address will be given.

J. M. Moore, of the firm of Moore & Patterson, Louisville, Ky., was nearly doubled up with rheumatism, perfectly cured in one month.

George E. Walcott, Esq., artist, of Columbus, Ohio, cancer-wart upon the nose fell off after two applications of the hands.

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